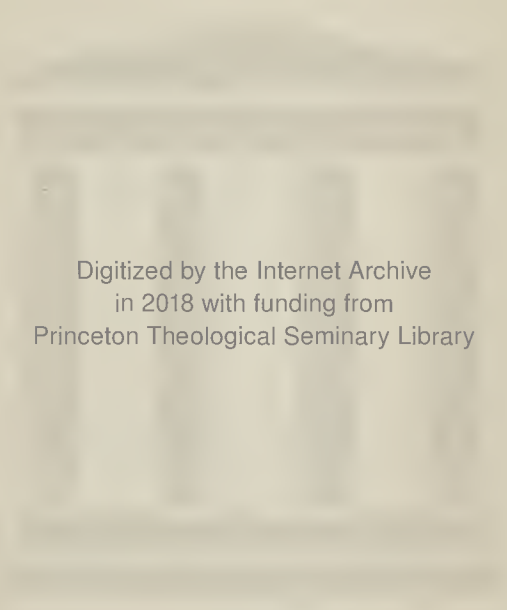


Paper 6.

Robert E. Speer

A PLAN  
FOR THE  
ACHIEVEMENT OF THE INDEPENDENCE  
OF  
THE CHURCH OF CHRIST  
IN JAPAN  
AND THE  
CONTINUED CO-OPERATION  
OF  
THE CO-OPERATING MISSIONS  
WITH THIS CHURCH.

~~~~~  
Tokyo:  
SHUEISHA  
1893.



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## PRELIMINARY REMARKS.



What the Co-operating Missions most earnestly desire is the true independence of the Church of Christ in Japan. The aspirations of this church also are entirely in that direction. On this point the Church of Christ in Japan and the Co-operating Missions are well agreed. But the great question remains, *how* shall this independence be achieved?—A plan is here presented for the solution of this problem. It is not claimed to be a perfect plan, incapable of improvement. If some one should undertake to write a score of pages of adverse criticism on the same, he must not fancy he has accomplished a great feat. It would be equally easy to write a score of pages in favor of the scheme, with a plain statement of facts that might surprise the adverse critic as well the churches abroad.

This plan was read before the Conference of the Co-operating Missions held at Kôbe on the 19th and 20th of April last, but was not advocated by any one present as a measure to be immediately adopted by the Conference. On the contrary, it was on that occasion so severely handled by some of the brethren, that it was more than once referred to by others as the "much maligned paper." This was largely owing to

1584  
 tis being, as it were, sprung upon some of the missionaries present as something apparently quite new ; whereas in reality it is nothing but what the older missionaries had exclusively acted upon during perhaps the most prosperous missionary period in Japan, that is, (to go back no further), from 1872 until the creation of the present Evangelistic Committee about nine years ago,—a period of at least thirteen years. If, therefore, the plan here set forth were at any future time adopted, this would not be, as some of the brethren seemed to fear, "a perilous venturing on new and untried ground," but rather and simply the resumption of a line of action which, having been pursued with eminent success for at least thirteen years, has by actual use proved itself to be safe and very efficient.

The motive in now committing this scheme to print, is the wish on the part of its authors (1) to place it within the reach of those who have expressed a wish to see it in full, (2) to prevent misapprehensions concerning it on the part of those who heard detached parts of it only, and (3) to show that the plan is by no means an eccentric conceit or an abnormal performance, but that, on the contrary, the principles on which it is based are only those which are regarded as axioms in nearly every missionary field the world over.

TOKYO, JUNE, 1893.

A PLAN FOR THE ACHIEVEMENT OF THE INDEPENDENCE OF THE CHURCH OF CHRIST IN JAPAN AND THE CONTINUED CO-OPERATION OF THE CO-OPERATING MISSIONS WITH THIS CHURCH.

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WHEREAS (1) prominent members of the Church of Christ in Japan have, at sundry times and on various occasions, manifested a laudable desire to be completely independent from all foreign missionary connection with and direct influence upon the affairs of their Church ;

WHEREAS (2) the final object of all foreign missionary work is the building up and establishment, under the Divine blessing, of an independent, self-sustaining and self-propagating Church ; (a)

WHEREAS (3) the experience of recent years has shown that not a few churches of the Church of Christ in Japan (b) are thoroughly competent for sustaining themselves and doing their own evangelistic work without any foreign aid or direct co-operation ;

WHEREAS (4) the arrangements for the carrying on of evangelistic work, which have been thus far in force between the said Church and the Co-operating Missions, having served a useful purpose during the past eight or nine years, have more recently proved to be inadequate to the emergencies of the present time ; (c)

WHEREAS (5) the Co-operating Missions earnestly desire, as far as in them lies, to favor and promote the realization of the said Church's aspirations after

true independence, and heartily wish to see her stand fast in the Lord, rooted and grounded in love, firmly holding to the faith which was once for all delivered to the saints, and at the same time free from any embarrassments which might possibly be supposed to arise from any foreign missionary connection or interference ;

THEREFORE we, the members of the Co-operating Missions, deeming the time to have arrived for making a change in the relations heretofore subsisting between the said Church and the said Missions, resolve :--

1. THAT the Co-operating Missions cancel and discontinue<sup>(d)</sup> the arrangements for the financial and other direct co-operation in evangelistic work, which have hitherto obtained between the Church of Christ in Japan and the said Missions ;

2. THAT the Church of Christ in Japan be thus placed in a position to enjoy the honorable distinction of being left free to carry on and manage her own evangelistic work with her own resources of men and means, without any reference to or connection with the said Missions, except such fraternal courtesy and friendly counsel, and such conference in regard to the work of either body, as may from time to time be freely and voluntarily solicited or extended on the part of either side ;

3. THAT the said Missions, without any change in their relation to one another, zealously carry on their own evangelistic work with the assistance of such of the beloved brethren, ordained and unordained, of the Church of Christ in Japan, as are disposed freely

and voluntarily to co-operate with the said Missions as their missionary evangelists ;

4. THAT the said Missions do all in their power, as heretofore and having regard to the means at their disposal, for the education of faithful men for the Ministry of the Gospel, so as to supply, in this respect, the needs and requirements of the growing Church ;

5. THAT weak churches and "unorganized companies of believers," desiring—for purposes conducive to their edification and growth—financial or other aid from any of the said Missions, shall be aided as heretofore ; BUT THAT, in all such cases, the churches or "companies" receiving such aid shall regard themselves as being, not under the ecclesiastical authority or jurisdiction, but simply under the practical oversight and guidance of the mission which supplies the financial or other aid ;

6. THAT all the evangelistic work of the Co-operating Missions shall be undertaken and done solely for the benefit, building up and growth of the Church of Christ in Japan ;—AND HENCE, THAT any aided church or "company of believers," as soon as it shall attain the ability of sustaining itself independently of the Missions,<sup>(e)</sup> be regarded as competent and qualified to take its proper and honorable place as an individual "local church" in connection with the Church of Christ in Japan ;

7. THAT any church-edifices or preaching-places, in which any one of the Co-operating Missions has a monetary interest or proprietary right, be transferred and made over unreservedly to the congregation that

has regularly worshiped in such edifice during recent years, or for whom it was originally built; BUT THAT, if such congregation be not as yet quite independent and self-sustaining, this clause temporarily remain in abeyance;

8. THAT the Co-operating Missions, being desirous of avoiding all occasion for unchristian friction and irritability between the Church of Christ in Japan and themselves, transact all affairs that bring themselves into contact with the said Church, in a spirit of love and utmost forbearance, so as to cultivate at all times the most fraternal relation and amicable intercourse between the two bodies;

9. THAT the Church of Christ in Japan be requested to appoint a conference-committee, to confer, from time to time and by mutual arrangement, with a similar committee of the Missions, on the work and interests which should always be equally dear and precious to the members of either body;

10. THAT the changes set forth here above shall take effect on and from the . . . day of . . . . ., 189 . . . . ;

11. THAT notice of this action of the Co-operating Missions be communicated to the Church of Christ in Japan not later than the first day of the meeting of the Synod to be held at . . . . . on the . . . . day of . . . . ., 189 . . . . .





COPY OF A LETTER, WHICH ACCOMPANIED THE  
ROUGH DRAFT OF THIS PAPER.

DEAR BRO.,

I have re-written the paper sent me as well as I could in the short time at my disposal, avoiding all that might be calculated to give umbrage to our Japanese brethren here or give rise to misgivings among our churches at home. If "WHEREAS (1)" could be proved to cover a majority in the Church of Christ in Japan, and if a decidedly anti-missionary Special Synod had been convened for July next, I don't know but something like the contents of this paper might be usefully discussed in the Kobe Conference. But since neither is the case, I am in favor of continuing, as peaceably as may be, on the old lines (i.e., of the Evangelistic Committee) until the next Synod. When that time comes, we shall know how and where we stand with the Church, and can then take such action as circumstances may require.

In haste, yours truly,

TOKYO, APRIL 15. 1893.

## NOTES.

(a) A Church more or less dependent on funds received either *directly* from abroad or *indirectly* through the Missions in the field, is lacking one of the qualifications essential to the realization of the ultimate object of missionary work in all lands, but especially in a country like Japan.

(b) According to the latest statistics, there should be twenty such churches.

(c) The fact that the Synod at its last meeting made an attempt to devise a new Home Mission Board to take the place of the present Evangelistic Committee, may be referred to in evidence of this position.

(d) When the Missions nine years ago entered on the arrangements here referred to, they by no means bound themselves to the same in perpetuity. These were from the first regarded in the light of a tentative scheme for the encouragement of the Church, to excite her evangelistic zeal and to train the local churches in the duty of making effort and sacrifice for the home mission cause.

(e) That is, the ability to own or supply its place of worship, to pay its pastor's salary, and to cover all its running and incidental expenses.



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Paper H

Name. Church of Christ in Japan.

## SUMMARY.

Country, Japan.....Date of Report,.....1896...  
Name of Mission,.....Date Organized,.....  
Name of Station,.....  
Languages,.....  
No. of Stations,....26...Population of field,....40,000,000...  
Number of Out-Stations,.....135...  
Number of Meeting Places,.....447...  
Number of Sabbath Schools,.....230...  
Number of Day Schools,.....17...  
Number of Boy's Boarding and High Schools,.....5...  
Number of Girls' Boarding and High Schools,.....11...  
Number of Theological and Training Schools,.....5...

## AMERICAN MISSIONARIES.

Ordained Missionaries,.....48...  
Unordained Missionaries,.....4...  
Missionary Physicians (Men),.....1...  
Missionary Physicians (Women),.....1...  
Wives of Missionaries,.....48...  
Single Women Missionaries,.....50...  
Total American or European Force,.....152...

## NATIVE WORKERS.

Ordained Ministers.....48...  
Unordained Preachers and Evangelists,.....160...  
Colporteurs,.....0...  
Bible-Women,.....188...  
Teachers (Men),.....97...  
Teachers (Women),.....88...  
Physicians,.....0...  
Medical Assistants,.....0...  
Printers,.....0...  
Total Native Force,.....581...

Natives employed by Mission not inclu'd above.....

## \* EDUCATION.

|                                                                     |          |
|---------------------------------------------------------------------|----------|
| Students for the Ministry.                                          | 62       |
| Student in Special Bible Training.                                  | 37       |
| Boys in Boarding and High Schools.                                  | 290      |
| Girls in Boarding and High Schools.                                 | 533      |
| Number of Day Schools.                                              | 17       |
| Pupils in Day Schools.                                              | 1036     |
| Girls in Day Schools.                                               |          |
| How many are Christians.                                            | 487      |
| How many United with the Church during the year.                    | 46       |
| †Foreign Teachers or Missionaries employed (Men).                   | 18       |
| †Foreign Teachers or Missionaries empl'd (Women).                   | 33       |
| Native Teachers (Men).                                              | 97       |
| Native Teachers (Women).                                            | 88       |
| Non-Christian Teachers.                                             | 34       |
| Salaries of Teachers Not Missionaris.                               | 24871.77 |
| Rents, Repairs. Taxes and Insurances.                               | 6241.62  |
| Other School Expenses.                                              | 18474.29 |
| Total School Expenses.                                              | 49587.68 |
| Received in Fees.                                                   | 12464.90 |
| Native Contributions for Schools.                                   | 42.00    |
| Contributed by Foreign Residents, Missionaries and Govern't Grants. | 535.84   |
| Granted by the Board or Society.                                    | 32729.10 |

\* The Schools of the Woman's Union Missionary Society are not included, as no report has been received.

† Nearly all are also engaged in Evangelistic Work.

# FINANCIAL SUMMARY.

IN NATIVE CURRENCY.

| Objects for which Money was Contributed and Appropriated.                                                                       | Total<br>Expended. | Contributed by<br>Native Congre-<br>gation, includ-<br>ing Home Mis-<br>sion Fund. | Paid in Fees.<br>Paid for Board.<br>Sales of Press. | Contributed by<br>Foreign Resi-<br>dents, Mis-<br>sionaries and<br>Govt. Grants.<br>Special Funds. | Granted by<br>Board or<br>Society. |
|---------------------------------------------------------------------------------------------------------------------------------|--------------------|------------------------------------------------------------------------------------|-----------------------------------------------------|----------------------------------------------------------------------------------------------------|------------------------------------|
| For Salaries of Settled Pastors, - - -                                                                                          |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ “ Preachers and Evangelists, - - - 30650.76                                                                                   |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ Rents, Repairs, Insurance and Taxes on Church<br>Buildings and Preachers' Houses - - - 6078.17                                |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ Other Church Expenses, - - - 6143.04                                                                                          |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| <i>Total Church Expenses</i> - - -                                                                                              | 42871.97           | 11960.46                                                                           |                                                     | 1246.93                                                                                            | 31475.19                           |
| For Bible Women and Colporteurs, - - - 4391.00                                                                                  |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ Itinerating Expenses (Native Workers), - - - 6300.00                                                                          |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| <i>Total</i> - - -                                                                                                              | 10691.00           |                                                                                    |                                                     |                                                                                                    | 2611.51                            |
| For Purchase and Erection of Church and School<br>Buildings, - - -                                                              | 4251.89            | 1643.38                                                                            |                                                     |                                                                                                    |                                    |
| For Schools--                                                                                                                   |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Teachers' Salaries (not including missionaries), 24871.77                                                                       |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Rents, Repairs, Taxes and Insurance, - - - 6241.62                                                                              |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Other Expenses, - - - 18474.29                                                                                                  | 49587.68           | 42.00                                                                              | 12464.90                                            | 535.84                                                                                             | 32029.10                           |
| <i>Total</i> , - - -                                                                                                            |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| For Boarding and High Schools, and Colleges.                                                                                    |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Teachers' Salaries (not including missionaries),                                                                                |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Rents, Repairs, Taxes and Insurances, -                                                                                         |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Other Expenses, - - -                                                                                                           |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| <i>Total</i> , - - -                                                                                                            |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| <b>Total for Church, Evangelistic and Educational Work. (Native Work)</b>                                                       | <b>107402.54</b>   | <b>13642.84</b>                                                                    | <b>12464.84</b>                                     | <b>1782.77</b>                                                                                     | <b>66115.80</b>                    |
| For Other Native Contributions, Church Benevolence, Support<br>of Orphans (Foreign Missions), - - -                             |                    | 917.85                                                                             |                                                     |                                                                                                    |                                    |
| “ Hospital Buildings, - - -                                                                                                     |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ Hospital and Dispensary Expenses, - - -                                                                                       |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ Printing Press Expenses and Supplies - - -                                                                                    |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| “ Mission Residences and Station Buildings, - - -                                                                               |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| <i>Totals (in Native Currency)</i> , - - -                                                                                      |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| Appropriations for Missionaries' Salaries Travels, etc., and Mission<br>and Station Expenses, and Itinerating (in U. S. Gold) - |                    |                                                                                    |                                                     |                                                                                                    |                                    |
| <i>Total Contributions and Appropriations (in U. S. Gold)</i>                                                                   |                    |                                                                                    |                                                     |                                                                                                    |                                    |

Table with columns: NAME OF TOWN OR DISTRICT, Population of District, and various financial and membership statistics. Includes sub-sections for TOKYO, YOKOHAMA, MIYAGI, and OSAKA.





Paper K

# The Japan Evangelist.

VOL. IV.

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No. 5.

## THE JAPAN EVANGELIST.

EDITOR: Rev. W. E. HOY, Sendai, Japan.

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## THE NECESSITY OF CHRISTIAN SCHOOLS IN JAPAN.

By Rev. M. OSHIKAWA.

**CALLER:**—I have heard some one say that you are engaged in a Christian school. Would you please explain to me the necessity of such work?

**ANSWER:**—Certainly, Sir.

**CALLER:**—Some foreigners hold the opinion that they no longer see the necessity of Christian schools in Japan.

**ANSWER:**—Yes; that opinion I also heard sometime ago, but did not pay any attention to it; as I thought it to be short of the actual circumstances. But have you any reasonable opinion by which you hold that Christian schools are no longer needed?

**CALLER:**—I think the foreigner's opinion is not necessarily false. Let me speak about some of his

points. There are now many Government schools, which are well regulated. They are furnished with able teachers and enough funds. How can the Christian schools rival such well established schools? I fear that the co-operation of foreign missions and of the native Christians in establishing or in maintaining Christian schools can hardly keep up with the Government schools. Then, what necessity can you find for Christian schools? Moreover there are many Christian teachers employed in the Government schools. You may commit to them the education of your children. Have you yet any special necessity of establishing Christian schools?

**ANSWER:**—But I think such an opinion is not in accordance with the actual circumstances. True, there are many schools of different grades. Certain statistics inform us that the Empire has some 25,637 schools, together with 69,845 teachers and 3,621,469 pupils. But the temper of the Educational Department seems to be against the adoption of any thing religious in the Government schools. Hence the Department does not assert any ethical principle which is based on Confucianism, Buddhism, Shintoism, or Christianity. In short, its principle consists in the exclusion of religion. Especially, Christianity is not yet so influential as to break the people's prejudices and dislikes. Such being the case, the Government schools may give intellectual education, but never teach any Christian truth. Moreover, the

opinion, that teachers of these schools are superior to those of Christian schools, can only be applied at certain points, but not at all points. As to the other opinion that Christian teachers in the Government schools may exercise their indirect influence upon their pupils, I should say it is merely based on ignorance of the real matter. Of course, there are some Christian teachers in those schools, but they do not only not confess their faith and try to induce their pupils to Christianity, but some of them conceal their faith and lose it altogether at last. Upon these observations I should say that no one can expect Christian influence from the Government schools. Nay, more, he must expect un-Christian influence from them. If any disputant but recognizes that Christian education stands on fixed principle and in great spirit, he ought to believe that this principle and spirit can be realized only in Christian schools.

CALLER:—The foreigner's opinion does not stop only at the above point, but he thinks that Christian schools, which are under the co-operation of foreign missions and the natives, have to get great help in money and teachers from the former, while the primary object of foreign missions is evangelization. Now, suppose this contribution of the missions were used only for evangelization, could they not gain better success in their primary object? What have you to say in regard to this point?

ANSWER:—Such an opinion is also to be rejected. What does evangelization mean? Does it mean mere change of form or name? Or does it mean new birth of spirit? If the latter, what kind of person is best fitted for such a serious work? Any foreigner who wishes to engage in such a work in our

country, ought to be, first of all, acquainted with our history. He must get accurate knowledge concerning the hitherto circumstances of our religion, morality, customs and manners, so that he may have a thorough understanding of the actual life of the nation. Moreover, he has to master our tongue. Grant, for the moment, that a foreign missionary, without such knowledge, can gain a certain number of converts, can they grasp the new truth, that they may clearly recognize in what respect their former religion and morality are false and inferior to the new religion? They may likely fail to come home with the new truth. I fear that their faith would be blind. Then how can foreign missionaries get this necessary knowledge? To learn our history in their homes, or to go out and come in in contact with the people, may perhaps be one of the means. But to teach at school and thus come into friendly terms with the native teachers and students is, I believe, the better and easier means. Besides, he who wishes to do the great work of evangelization among the people, who already possess their history and peculiarity, must be assisted by the natives. I have not a bit of mind to shun foreign missionaries in saying this, but I simply assert the necessary condition.

Looking from the side of new converts, they must try very hard to understand the deepest truth of Christianity, which is so great and sublime. Only those who are pure and noble, and have been educated in accordance with the truth, can understand it. Now, where can they receive such an education, except in Christian schools? Nor does the matter end here. For a long time Japan has not possessed any Christian influence in the home, nor Christian restraint in society.

He who is simply to pass a good life in accordance with the Christian truth may get good nourishment from sermons or speeches delivered at church; but how can they, whose purpose is to preach or to become the motive power of their state, come home with the profound truth? For this they must be brought up under Christian educational influence.

Education which is to be effective throughout life must be education given from the time of infancy, or from the time of youth, and continued throughout the entire course of study. Contrary to this, there are some who think that good and steadfast Christians may be turned out from those who have been educated in un-Christian homes and non-religious schools. I fail to see how they have come to hold such an opinion. If we can not get good and promising Christians among our young men, what will be the future evangelization of Japan? Or, how can we make influential Christians the factors of our state?

Now let me say something about the funds and men needed for Christian schools. Some three or four foreign teachers will be sufficient for the schools of middle course, while the present funds can not be said to be too much, if we make our estimate from the great work of foreign missions. What a cheap bargain do we not make, if we turn out great men who are fitted for the work of evangelization and of social reforms, by using these funds and men? Shall we succeed better if we use these two exclusively for evangelization? Permit me to answer this question by examining the actual works of foreign missionaries in my school. Do they forget or neglect the work of evangelization because they engage in education? My opinion about them is that they are expending as many hours and as much labour as

other missionaries do for evangelistic work. Often their sermons and speeches are very effective in gaining the respect of their audience. I think they engage in more evangelistic work than those who have the mere name of exclusive evangelists but no corresponding reality.

It is true that the educational funds lessen the evangelistic funds. But is it not the object of foreign missionaries to make our nation a Christian nation from the very foundation as soon as possible? If they gain from among the people those who can ably preach the Gospel or those who will engage in social reforms in accordance with Christian principle, so far they may be said to have attained their object. The increase of such people means nothing but their success. The sooner such people increase, the less the missionaries need to spend their funds, for they need not stay in Japan, their object being to make the people Christian people. Suppose that *yen* 10,000, which is needed for maintaining a Christian school for one year, is used for employing foreign missionaries, only five or six of them can be employed with that money. Now compare the result of the work of these missionaries for ten years without schools, with that of other missionaries, for the same length of time, with schools. The one side will get over a hundred preachers, while the other will be limited to the work of several missionaries.

CALLER :—The foreigner said that foreign missionaries and the natives prefer educational work to evangelization, because they can lead an easier life. Especially, do the natives engage in education not because they recognize the necessity of Christian education, but because they can be paid more than the evangelists receive.

ANSWER :—What! I am almost surprised to hear such an opinion!

Could any honest person utter such words? Could any who believe in the true religion be earnest in saying such a thing? But I must, though reluctantly, break such a foolish opinion down. I have co-laboured with foreigners for a long time in the education of Japanese youth. This experience of mine teaches me that the foreigners who engage in education have far more difficulties to encounter than those missionaries who are troubled with only such a thing as travelling. These foreign educators have to meet the misunderstandings of the native students, or often to support students with their own money. It is not infrequent that these educators pass a night without sleeping, in thinking of their difficult work. Moreover, in addition to this work, they devote themselves to evangelistic work.

As to the salaries of teachers, it is true that they are paid more than evangelistic workers. But their motive of engaging in education does not lie here. The present pastors and evangelists are satisfied with small salaries, though such is not the proper treatment, for the present condition can not allow us to do otherwise. Generally speaking, teachers of Christian schools get less salary than those employed in the Government or public schools. For example, one of the teachers of my school, who had been paid 40 *yen* per month, removed to other schools and is being paid 50 *yen* per month; another of us, who had been paid 25 *yen*, did the same, and is being paid 50 *yen* per month; and I know several others of this kind. These instances may be taken as the evidence that teachers of Christian schools are not employed on account of large salaries. Some would ask why they do not engage in evangelistic work, if they are satisfied with small salaries. Is it reasonable to say that those who

have enjoyed Christian education have to become evangelistic workers? Moreover, those who are employed in our schools do not become indifferent to evangelistic work. Some of them devote their leisure time to preaching, even with their own money. I think these observations are sufficient in showing that the native teachers of Christian schools do not engage in education from the mean motive of gaining more salary.

CALLER:—The foreigner says that foreign missionaries should devote all their time and money to direct evangelistic work, so that they can establish churches at different quarters of the country. If Christian schools are needed in any way, the missionaries have only to wait for the time in which the native Christians can establish them by their own labour and money.

ANSWER:—To this question, I should say that the above answers are enough in solving it. Let me ask the disputant, what would you do with the present necessity of Christian schools? He does not know, I think, the actual circumstances. Is not the prosperity of the American churches partly the gift of some of the Christian schools which were assisted, at their beginning, by foreigners both in money and men? Was not the Seminary at Lancaster, which is now most influential in the Reformed Church in the United States, assisted by gifts from Holland, Prussia, and Switzerland? And did not His Majesty, Frederick William III., King of Prussia, help the same institution?

CALLER:—Again I am told by the foreigner that Christian schools have not turned out many Christian believers and religious workers from among their graduates. This may be another reason why these schools are not necessary.

ANSWER:—I fail to see on what ground such an erroneous view is

based. Are not the distinguished Christian workers and business men at present those who have enjoyed Christian education? Is it not an actual fact that those denominations which maintain prosperous schools are flourishing, while those which have neglected education are at a standstill? The latter have some able workers, but most of the workers are those who were educated at schools of other denominations.

Let me now examine the condition in America in this respect. Suppose all the Christian universities and colleges should be abolished, what would be the effect upon her religious condition? There are some forty universities maintained by the state, while domestic education and public opinion and restraint are all based on Christian education. But there are some three hundred universities and colleges, with Christian principles, in addition to the number of schools maintained by the state. Does this fact not show that these Christian schools have been established from the necessity of the times? There are some who think that missionaries must not engage in secular education. But is secular education contrary to the will of God? Even in Christian countries, many clergymen engage in secular education. Is it not a very holy thing to engage in secular education in a country whose young men have been under pagan influence? Let mind and heart be fixed in Christ. Christ is the truth. Let this be taught through all the stages of education. Can you look to our godless and ungodly Government schools to lay the foundations of the education of the heart and mind and will in Christ Jesus? There is nothing holier than full rounded character in Christ.

When I was reading a recent number of the *Japan Evangelist*, I came across one of the mission notes,

in which the writer attributes the appearance of infidels and the dull progress of evangelistic work to the existence of Christian schools. He seems to think that infidels arise and converts do not increase rapidly, because these schools teach philosophy and other sciences. Suppose infidels arise because they study the philosophies and the sciences of both the West and the East, does this not show the necessity of Christian schools? Or does the writer of the note or his mission think that Japanese young men will have no access to philosophical problems and doubts, if Christian schools do not teach philosophy? Do they not know that 814 kinds of papers and 367,78 5,426 copies of them were published in the 27th year of Meiji, and that most of them are un-Christian? Does this fact not point to the necessity of Christian schools which must meet the tremendous force of un-Christian influence upon our youth? I think we Christians ought to have organs which can furnish knowledge greater in power than the un-Christian influence. Woe to such a mission that cries for the abolishment of Christian schools, without knowing the above circumstances!

In conclusion I should say that the only way of directing the general circumstances of Christianity in the Empire is to promote Christian education. Let those who desire the prosperity and success of evangelization in Japan come and help us who are engaging in Christian education. Did not our Lord choose several of his disciples and give them special discipline, so that His Truth might be propagated? And did Paul, who enjoyed a complete education of his time, find that Christ's Truth may not successfully be propagated by an educated man? Let no one of God's children hinder the work of bringing all Japanese thought to Christ.

### A TESTIMONY TO CHRISTIAN SCHOOLS.

**M**R. JOHN R. MOTT has reached this concerning a branch of missionary work: "We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history philosophy, ethics, and political economy, in their right relation to Christ."—*The Missionary Review of The World.*

### MR. MOTT'S WORK.

Dear Mr. Editor:—

I consider it a special privilege that I could accompany Mr. Mott on his tour through Japan. I am also grateful to God that my health, of which I was very anxious at first, kept all right up to this time. I wanted to write you earlier about Mr. Mott's work, for I thought you would be glad and the readers of your paper might be interested to

know what he is doing in the Far East.

Mr. and Mrs. Mott arrived at Nagasaki on the 9th of November and the following evening he met the ministers and preachers of the city at the welcome meeting for him. Dr. Sasamori, of the Chinzei Gakkwan, expressed hearty words of welcome in English in behalf of the Japanese workers and the Christians of the city, to which Mr. Mott responded and explained the purpose of his tour. This first meeting on his tour in Japan was held in the chapel of the Chinzei Gakkwan, Methodist College.

On November 11th Mr. Mott made an address before the students of Higashi Yama Gakuin, the Presbyterian College, in the morning, and before those of the Chinzei Gakkwan in the evening. In the latter, after explaining about the great Christian movement among the students of different countries and the organization of the College Young Men's Christian Association, he extended the invitation to join this world-wide movement and suggested the formation of an association in that college. The students and the teachers readily accepted his suggestion and unanimously resolved to start a Young Men's Christian Association. About seventy students expressed their desire to become members of the association on that very night. The evening of the 12th he gave an address on personal work to the united audience of the students of the Higashi Yama Gakuin and Chinzei Gakkwan. On the following evening he talked about the Student Volunteer Movement in the chapel of Kassui Jo Gakko, the Methodist Girls' School. The congregation numbered over four hundred. In the afternoon of November 14th, he addressed the students of the Government schools of the city, in the Methodist Church. The audi-









## A LONELY STATION AMONG THE HAKKAS.

ON THE LIEN CHOW RIVER, April 26, 1897.

The water ways are the main channels of trade and travel in the Canton Province. The provincial capital, Canton, lies on the north bank of the Pearl River, navigable by sea-going steamers, and a net work of streams to the south, with the North, East and West Rivers—the Pe-kiang, the Tung-kiang, the Si-kiang—makes almost all of this province accessible by boat from the capital. Along all of these streams save the West River, our mission work branches out from Canton. A few years ago it reached westward, too, to Keel-peng in the province of Kwang si, but the fanaticism of the people destroyed the work there and innumerable openings in other directions swallowed up the missionary force. How can a small handful of men and women reach the whole of a population, within comparatively easy access from Canton, equal to the population of New England, New York, Pennsylvania, New Jersey, Delaware and Maryland, and Ohio. The total force of all the missions at work in Canton Province is probably less than the evangelical agency employed in the cities of Pittsburgh and Allegheny.

Our own work in the northern part of the province lies along the Lien Chow River, which joins the North River, about a week's journey by boat from Canton. We have been slowly working our way up these rivers for the last week. For the most part the boatmen have been towing the large "hatan," or house boat, toiling from five o'clock in the morning, for the Chinese rise early, until dark and going about twenty miles a day. When the wind is insufficient to fill the awkward sail and the precipitous banks of the mountain-bound stream furnish no path, the men walk along a plank path attached to each side of the boat and pole. Towing is done in silence. Poling is accompanied by such shrieking and groaning as only a nerveless Chinaman is competent for. Money cannot purchase its cessation. "If we cannot yell, we cannot make the boat move, and we shall die," they say. A man once made a contract for a journey which stipulated that poling was to be done in silence. The terms were scrupulously carried out, but the Chinamen told him at the end that they would never make such a contract again. It is for this reason that the journey to the inland stations is almost unendurable to sick or sensitive people.

The scenery along the North and the Lien Chow Rivers is magnificent; mountain ranges of diverse and picturesque geological formation, some smooth and swelling, others violent and abrupt; long reaches of rice fields in the lowlands; the fragrant Pride of India and groves of bamboo, erect and delicate; narrow gorges with a rushing current, looked down upon by temples and priests whose indolence and uselessness have nothing in common with the active, beneficent river; villages, small, compact, with narrow almost sunless streets, but adding the sense of humanity to the land and pouring out their populations of self-satisfied, narrow minded critics to compare the foreign devils with their own standards and to find them wanting; barbarians to be looked at and ridiculed with a humor not always unkindly.

Nowhere was the crowd of amused spectators greater than at Hom-Kwang, the large river town nearest to the Kang-hau station of the mission, where Mr. and Mrs. Swan and Dr. and Mrs. Reed have their lonely post. Kang-hau itself is a district, not a village. The words mean "Mouth of the Pass," the mountain wall back of the valley, through which the river runs, opening to give a glimpse and a passage into another valley beyond. It requires a personal

experience to be able to appreciate the comfort and blessing of the transition from a staring, jeering Chinese crowd in the streets of a filthy, evil-smelling village to a plain but clean and comfortable mission-house in the open country with its atmosphere of light and life and love. We made this transition day before yesterday and are back now in the Chinese boat again with only the memories of another insight into a happy, busy mission-house.

The Kang-hau station was established but a few years ago with the purpose of reaching the Hakka people, who are immigrants, foreigners, as their name implies. They form about one-third of the population of the province and speak a different dialect from the Cantonese, a dialect between Cantonese and Mandarin. The origin and history of the Hakkas are surrounded with obscurity, but they are believed to have come at the first from Shantung where they were in the third century before Christ. At that time a bloody persecution drove them southward and they began a series of migrations lasting for nearly twenty centuries. In the fifth century of our era, another persecution drove them out of North China, and in the seventh century they were compelled to move again to the south, settling in the mountains of Fuh-Kien and the ranges between Kiang-ai and Canton Province. In the Sung dynasty, which reigned from the tenth to the thirteenth centuries, many of them enlisted as soldiers and died with the last prince of the Southern Sung in 1279, as the power passed into Mongol hands. Five centuries ago the Hakkas, who had settled in Fuh-kien, moved southward into Kwang-tung or Canton, taking possession of the country and driving the natives before them. The northeastern portion of the Canton Province is largely Hakka still, the Kaying Chow prefecture being wholly peopled by them. In later years they spread out over the whole province, even to the southwest of Canton. It was among the Hakkas that the Tai-ping rebellion started, and from them it drew its first strength. In 1864-66 there was another struggle between them and the Punties, as the native Cantonese are called, during which 150,000 Hakkas perished, and as a result of which many of these migrating people moved to Kwang-si and Hainan. There are now about 4,000,000 Hakkas in Canton, and the Basle missionaries especially have carried on successful work among them, the English Presbyterians also working for them. The chief part of the population of Kiang-si, the province north of Canton, is said to be Hakka, while Hakka is the language of the provincial capital, Nan-chang-fu.

The Hakkas are an open, rather friendly disposed people. The constant petty quarrels between them and the Cantonese are charged usually on the latter. The Hakka women do not bind their feet and there seems to be less temple worship among them. Though called Highlanders, they live in the plains and valleys and the Kang-hau district is only one of many in this part of Kwang-tung peopled by them. To see the field better, we climbed one of the mountains above the pass. On the summit were the traces of an old fortification. To the north and south were other mountains with similar entrenchments on their summits, relics perhaps of a local rebellion in 1854, when 70,000 men were executed in Canton city in one year. Dr. Kerr remembers that he and Dr. Wells Williams, on their way to a chapel, had to avoid the execution ground, such was the stench from the human blood that had been shed, and that 300 men would frequently be executed at one time. From this old fort we could see the valleys east and west filled with villages. Mr. Swan had counted one hundred and five to the east alone, some of them towns of large size. A farm house is regarded as representing a tributary population of 10,000, and Hom-Kwang alone had three high, gray farm houses. Through the pass ran a con-

stantly traveled path, laid with cobbles and flag stones, with a tablet in the middle of the pass showing the names of those who had contributed to the construction of the path and to whose credit the merit thereof was laid up in the spirit world. On the treeless mountains, women were cutting grass and weeds for fuel, leaving the ground behind them as bare as though swept by fire. Thousands of little rice fields stretched down from the foot of the mountain into the plain, each a little lower than its upper neighbor so that the one small brook which came out of the pass might irrigate all. Patience, frugality, industry, populousness—the evidence of these was written in plain characters on the land. As we came down, we passed a little shrine at the mouth of the pass with incense burning before its idols and offerings of rice straw or little bunches of fuel beside them. An ancestral temple stood forth as the most conspicuous object in the neighboring village. The hum of the boys studying aloud in a heathen school came across the fields. We passed the poor house of a well-to-do farmer and stopped before the lurid, ugly pictures of some of the gods which he had posted on his door by way of propitiation. Over the gate of another village near by were the red charms which beought the five blessings to descend upon the village and near it was a wide spreading tree, under which was the village shrine. Stocks and stones and images made with hands! Were there any in these valleys who worshipped the living God? And then a little turn brought into view the Christian school, with its score of Hakka boys, with the silver ring about their necks according to the Hakka custom, and the solitary mission house, white and trim, bearing witness that the kingdom of God had come nigh. China is all the more a lonely land because of the vast multitudes of its Christless people. And here in a lonely part of the lonely land was this little centre of four true lives, alone and yet not alone, for He that sent them was with them.

As we travel on to stations yet further inland, our hearts go back to this little group of four, remote from all companionship, establishing a new work among a strange people who do not care for the Gospel or for them, but who need to be won slowly and patiently, and taught as they are willing to receive and able to bear. The church, at home, owes them a debt of sympathy and prayer which it will be to the enrichment of her own spiritual life to pay.

ROBERT E. SPEER.

## THE EARTHQUAKE IN INDIA.

Poor India is suffering from an accumulation of disasters. Just as the news from the plague stricken district is a little more hopeful, and the measures for the relief of the famine sufferers are being carried out on such an enormous scale by the English government that there is prospect of an abundant supply for the needy in the near future, comes the news of a terrible earthquake in the Province of Assam, causing widespread devastation and a loss, according to the latest telegrams of ten thousand lives.

## THE MONEY RAISED.

TO THE EDITOR OF THE EVANGELIST:

In your issue of May 20th, there is an appeal headed "Wanted—Two Thousand Dollars." This amount of money was required to enable the Board to send Miss Chamberlain and Miss Foster to Brazil.

It gives me great pleasure to say that the full amount has been secured, and at the same time to suggest that those who may have contemplated contributing to the fund and who now find themselves shut out, can send their contributions to the Board of Foreign Missions, who will use them to the very best advantage in other fields.

Very truly yours,

CHARLES W. HAND, Treasurer.

155 FIFTH AVENUE, June 18.

## HELP FOR AFRICA.

At last, Africa! This, Professor R. D. Hitchcock was accustomed to say, is the coming continent. It has now arrived. Europe is fully aware of the fact. The nations north of the Mediterranean have awakened, at this late day, to the boundless resources of the vast regions to the southward of the greatest of history. Africa is being exploited in systematic fashion, and is yielding up its wealthy secrets to tempt more enterprising people to push on into its most unknown parts in confessed rivalry.

But it is a very dark continent. Despotism, slavery, polygamy, witchcraft, ignorance, superstition and the rum plague degrade and decimate its nearly two hundred millions of human beings. More than a quarter of this vast population are estimated to be the victims of the worst forms of slavery the world has perhaps ever known. Of this number half a million, the British Anti-Slavery Society asserts, perish every year by violence or of their misery, murdered in fact.

The European nations which were partners in the Brussels Act, are more or less faithfully carrying out its provisions, ensuring freedom to all slaves within the spheres of their actual influence. Zanzibar has lately been compelled by British authority to adopt a system of manumission. Sir George Goldie, on the other coast, is enforcing the emancipation of the Hausa slaves. He is enrolling himself among the great administrators and benefactors of English blood. The care and instruction of the freed slaves were entrusted by the Brussels Act to voluntary effort. Most of the European nations have formed societies for the purpose. Missionaries take charge of as many as their means allow, but the number is small. Several colonies have been established for this class of unfortunates, and are meeting with success.

At last Christian America is to take part in this most Christian undertaking. The Evangelist has chronicled the steps leading to the organization of the Philafrican Liberators' League. It is now enabled to announce the inauguration of the work proposed, under favorable auspices. Early in July the first expedition will sail from New York to establish the initial settlement of freed slaves in the interior of Africa. Mr. Heli Chatelain, the well known Swiss-American missionary, philologist and Africanist, will lead the party, composed of five devoted and well qualified young Christians, who share his self-denying spirit. The League provides their outfit, pays their fare and meets the necessary expenses of the colony, but guarantees no salary to these plucky and consecrated workers.

A farewell meeting was held in Chickering Hall on Tuesday evening of this week, June 22d, at which the purposes and methods of the undertaking were well set forth. As Mr. Chatelain's associates are valued members of Christian Endeavor Societies, there may be another meeting of the same nature under Christian Endeavor auspices. It is sincerely desired that the prayerful sympathy of all Christian people shall follow this brave advance-guard of devoted young workers in a noble cause.

Very little has been done by the League in securing funds by direct appeal. Its officers have provided most of the money necessary for initiating the work. Whatever more is contributed will go towards its expansion. Mr. Chatelain is the possessor of a very interesting and valuable memento of Livingstone, which he is willing to dispose of for a sufficient price, to increase the funds of the society. It is the very copy of the Pentateuch in the Sothiana language, printed by Moffat at Kuruman station, which Livingstone carried in his first exploring journey across Africa in 1852-3. His autograph is on the first page, and he refers to the book more than once in his published journal. From it he has read daily to his Ma-kololo carriers when they camped by the way. Mr. Chatelain rescued this pre-

cious relic at Loanda, just as it was about to be burned with a lot of rubbish from a warehouse, where it had been for many years. He has given himself and all the earnings of hand and brain for twenty years to carry out this cherished purpose of evangelizing and benefiting the nations of the Dark Continent, and now is willing to part with this valuable memorial of Livingstone's labors in the same cause. It can be seen at the office of the League, Room 513 in the United Charities Building, where all interested in the good work are welcome.

## THE LIGHTED CANDLE.

By Rollin A. Sawvys, D.D.

"The spirit of man is the candle of the Lord;" and the sermon of the late Bishop Brooks from that text was probably one of the best ever heard in Westminster Abbey. If we look over his published discourses we shall find much to instruct, interest, startle and even dazzle us; it will be hard to choose the best. But after a lapse of years we find that this sermon lingers in memory and the picture drawn of the grand corridor set with burnished lamps of cultured minds, yet dark because unlighted by the touch of fire divine, holds our thought as if sketched or seen but yesterday. The truth suggested by that striking figure is one of vastest reach and meaning. Or, if you let your thought run back to the "strange fire" which daring men once tried to substitute for the true, it will express the false fulgurations which to-day are followed, flattered and desired in place of the heavenly illumination.

We are Presbyterians and yet we cannot forget that this is the Pentecostal season; we are not unmindful of the progress of the Christian year; nor are we afraid of holy week or in dread of holy water. Whatever helps us to truer views of holy things in any church or creed of faith is sacred to us, and we seize it gladly for the good there may be in it. The occasion is itself an impulse to study the work of the Holy Spirit on the human soul. The fire that fell on the gathered disciples that day of wonders, created a new era in the life of men; it lighted visibly in that chamber of assembly the candle of the Lord. The event can never be too much celebrated; it must never be misinterpreted or forgotten. Since then there has been a new splendor among men; a new possibility within our scope; a new gift for men to seek from God; a new transforming touch of His finger on the human soul; a new breath of life to fire and light up the realms within a man. By any and by every practicable means, in all reverent ways, this visitation of God, the Spirit, should be commemorated and made real.

The doctrine of our church as to the work of the Spirit on the human soul is very distinctly stated in answer to the question: "What is effectual calling?" and in our search for His presence in the mind of any candidate for church membership or any inquirer for the way of life, we touch the several points there indicated, it may be the sense of sin, the yielding of the will, the new view of Christ, and by these tokens assure ourselves on the state of the subject's heart. It is a delicate and a difficult duty. Too often is it delegated to incompetent and untrustworthy hands. We make our sessions judges of the soul's state; but the heavenly instinct to recognize the candle lighted by the Spirit is itself a gift which election by the people and ordination by the pastor cannot bestow. It was this conviction which made a new elder confess after receiving his charge, that if he had realized the responsible delicacy of the spiritual office he never could have undertaken it. He was not an ordinary elder; and his subsequent service showed how deeply he sounded the mystery of God's touch of fire to the human spirit. Oh, how simple, yet how momentous the question: Is my soul, is this spirit, the Lord's lighted candle?

The candle is a simple possibility; it is a point of contact for the lighting spark; it can burn only at that point and do well; and if it is once lighted it will burn on steadily to the socket. A flaring candle is a waste and a candle burning at both ends, or afire in the middle, is at once disorderly and dangerous. Studying the candles on the pulpit as Brooks preached his Abbey sermon, you noticed that each was protected from flare by a delicate screen of transparent glass, so thin as to be almost invisible. The two tall candles on the altar cast more light, perhaps simply because of their size. A really large candle sheds a larger flame. Yet it is entirely manifest that it is a candle's excellence to burn clearly and constantly after its lighting and not to worry as to its size; if it constantly cried for more lighting and more flame it might sputter and melt and smokes away.

The analogy is an argument for the life that has come from God once to remain forever. We believe that a candle of the Lord once lighted burns to the socket; our concern should be not so much to flare and flame and to be set "all on fire," as to be sure that we are lighted once for all days by the Spirit. Strange fires are kindled frequently; men are ambitious to be thought torches rather than steady candles; new doctrines of the Holy Ghost are sent abroad and the candle burners are scorned as small and delusive lights in the world. Take heed, brethren, that ye be not deceived. God loves the candle He has once lighted and watches over it. He will never ever snuff out the smallest and poorest one of them. He blows out strange fires; He frowns on conflagrations!

## THE GERMAN SEMINARY.

The twenty-fourth Commencement of the German Theological School of Newark, New Jersey, was held in the First Church, Bloomfield, on Wednesday evening, June 10th, the following being the order of exercises:

Prelude: Selected, George Wacker.

## PRAYER.

Duet: Love Divine, Miss L. Roeder, Mr. Von Brauchitsch.

Was für Milane braucht das Predigtamt in unserer Zeit, Richard H. E. Lange, Bloomfield, N. J.

Adolphe Monod, the Ideal of a true Preacher, Louis Nickse, Foughkeepsie, N. Y.

Die Freiheit, die uns Christus gebracht, George J. Schoerk, Brooklyn, N. Y.

Solo: Eternal Rest, Miss L. Roeder.

Our right Attitude towards Scepticism, William J. II. Botcher, Jersey City Heights, N. J.

John Knox, Friederich Von Brauchitsch, Newark.

## PRESENTATION OF DIPLOMAS.

## BENEDICTION.

Postlude, George Wacker.

The addresses of the graduates showed marked ability to think and to instruct; they were heard by a large and thoroughly interested audience. For impressive oratory the addresses of Mr. Lange and Mr. Botcher were distinctly noticeable. Mr. Nickse presented in excellent style and fine spirit the portraiture of Adolphe Monod; Mr. Schoerk argued with force and directness, while John Knox was eulogized in a thoughtful and scholarly way by a German student of Church History and Presbyterian Polity. It is entirely just to say that these young men not only did great credit to themselves and their school, but showed ability to rank high among the graduates of any seminary in the land. It was evident that the German school has a mission and that it is fulfilling it nobly, under hardships that must give way before such success, so patiently and heroically achieved. This school has won its place well, and we are sure the church will soon make it finally secure.

## COLLEGE RECORD.

Hanover College confers the following higher degrees: Lit. D., Prof. Wm. B. Langedorf, Miami University; D. D., Rev. Henry Reeves, Gloucester City, New Jersey; Rev. Leon P. Marshall, Franklin, Indiana; LL. D., Frank Pierpont Graves, President of the University of Wyoming; U. Z. Wiley, Chief Justice of Appellate Court of Indiana.

## MEDICAL TEACHING IN CHINA.

By JAMES BOYD NEAL, M.D.

In the latter part of 1896 about one hundred and forty circulars were sent out by the writer to the various medical missionaries in China, asking for information in regard to the status of medical teaching in the stations where they were located. To these circulars sixty replies have been received, of which twenty-one report no regular teaching carried on. From the remaining thirty-nine answers the following table, showing the present state of medical teaching and what has so far been accomplished, has been compiled. The first point perhaps which strikes one in glancing over the table, is the pre-éminent position held by our veteran, Dr. Kerr, and his colleagues in Canton in the training of young men and women in medicine. The work of teaching in Canton was begun between 1835 and 1840, and the records are necessarily indomplete, so that the figures in the table are only approximate, more than one hundred in all, according to Dr. Kerr, having been trained. But with all its incompleteness, and taking the figures as found in the table, we see the Medical Missionary Society's Hospital in Canton has helped the Chinese, in the way of furnishing them with physicians trained in foreign methods, four times as much as any other hospital in China.

The next point to be noted is the smallness of the classes taught; there being only five places in all China, including Hongkong, where there is a class of more than ten students, the vast majority consisting of from two to six only. This would seem to indicate that in most instances, even where medical students are reported, the teaching consists in allowing the students to pick up what they can in daily association with the physician in charge and from more or less desultory reading of medical books, without any very regular and systematic teaching. In other words, that scarcely half a dozen places in China have arrived at the point where they can be really considered to be medical schools. In this connection it is to be noted that no replies have been received from Shanghai, and so far as the writer knows no medical teaching is being carried on there. This seems the more strange when one thinks of the numerous and well-equipped hospitals in Shanghai and of its commanding position as the very centre of China, where one would naturally expect to see a strong central medical school.

It is gratifying to find that in several places the training of women in medicine is being pushed; especially is this so in Foochow, where Dr. Masters has a class of nine, and Dr. Goddard, a class of six. At Foochow and Canton too the women seem to form an integral part of the medical classes.

The general impression made by the returns I think is one of disappointment that so little has been accomplished so far, and yet at the same time of hopefulness for the future.

Interest in the training of the Chinese in Western medicine is evidently increasing rapidly among the physicians in China, and as that interest develops we may look for better methods, larger classes, and altogether more efficient work. The one great difficulty which seems to block the rapid

advance of medical teaching is the scarcity of young men and women who have had the preliminary training necessary to the successful study of medicine. We in Shantung have no lack of applicants, but when after a year's sifting we eliminate those who are not able to keep up, we find our classes usually reduced from fourteen or fifteen to five or six. This difficulty of course can only be overcome by the steady growth in the numbers educated in our mission schools and colleges, or by our being willing to take our medical students at a younger age and put them through a preliminary course of physics, chemistry, etc., preparatory to medicine. This latter plan, however, would be quite impracticable in most places where medical teaching is carried on; the difficulty now being to find the time necessary to do the teaching of even the ordinary medical studies. It is the hope of the writer that the publication of these returns may lead to a full discussion in the pages of the *Journal* of the best methods to pursue, books to be used, length of course to be required, etc., in the training of our students. While we may feel gratified that there are to-day probably two hundred and fifty or three hundred students and assistants who are becoming more or less thoroughly trained in Western medicine in our various hospitals, and perhaps three hundred now in private practice, we should, I think, aim at much larger numbers and more thorough systematic teaching.

| Location.                   | Physician.       | Total number trained. | Number in Mission Employment. | Number in Private Practice. | Men now in training. | Women now in training. | Total Number already trained and now in training. | Years required. |
|-----------------------------|------------------|-----------------------|-------------------------------|-----------------------------|----------------------|------------------------|---------------------------------------------------|-----------------|
| Canton ..✓                  | Dr. Kerr ..      | 79                    | Not known                     | Not known                   | 18                   | 6                      | 103                                               | 3or4            |
| Tientsin-Viceroy's Hospital | „ Houston ...    | ...                   | ...                           | ...                         | 26                   | ...                    | 26                                                | ...             |
| Soochow ...                 | „ Park ...       | 9                     | 5                             | 3                           | 10                   | 6                      | 25                                                | 5               |
| Hangchow ...                | „ Main ...       | 12                    | 7                             | 5                           | 8                    | 3                      | 23                                                | 5               |
| Hongkong ...                | „ Thomson ...    | 7                     | ...                           | 7                           | 12                   | ...                    | 19                                                | 5               |
| Foochow ...                 | „ Whitney ...    | 14                    | 2                             | 10                          | 3                    | ...                    | 17                                                | 5               |
| Chingchowfu                 | „ Watson ...     | 16                    | 8                             | 5*                          | None                 | None                   | 16                                                | ...             |
| Foochow ...                 | „ Masters ...    | 6                     | 2                             | 4                           | ...                  | 9                      | 15                                                | 6               |
| Moukden ...                 | „ Christie ...   | 9                     | 2                             | 7                           | 6                    | ...                    | 15                                                | 5               |
| +Chinanfu ..✓               | „ Neal ...       | 10                    | 3                             | 7                           | 5                    | ...                    | 15                                                | 4               |
| Peking ...                  | „ Curtiss ...    | 4                     | 2                             | 2                           | 9                    | ...                    | 13                                                | 4               |
| Paotingfu ..✓               | „ Atterbury ...  | 13                    | ...                           | 13                          | None                 | None                   | 13                                                | ...             |
| Foochow ...                 | „ Goddard ...    | 4†                    | None                          | None                        | ...                  | 6                      | 10                                                | 6               |
| Nanking ...                 | „ Stuart ...     | 4                     | 1                             | 2§                          | 5                    | ...                    | 9                                                 | 5               |
| Changchow ...               | „ Fahmy ...      | 3                     | ...                           | 3                           | 6                    | ...                    | 9                                                 | 5               |
| Chungking ...               | „ McCartney ...  | 3                     | 3                             | ...                         | 5                    | ...                    | 8                                                 | 5               |
| Sioke... ..                 | „ Otte ...       | 4                     | ...                           | 4                           | 4                    | ...                    | 8                                                 | 5               |
| Kinhwa ...                  | „ Barchet ...    | 2                     | 1                             | 1                           | 4                    | ...                    | 6                                                 | 5               |
| Kakchieh ...                | „ Scott ...      | 3                     | 3                             | ...                         | 3                    | ...                    | 6                                                 | 4               |
| Ch'aochowfu                 | „ Cousland ...   | ...                   | ...                           | ...                         | 4                    | ...                    | 4                                                 | 5               |
| Eng-chhun ...               | „ Cross ...      | ...                   | ...                           | ...                         | 4                    | ...                    | 4                                                 | 5               |
| Pingtu ...                  | „ Randle ...     | ...                   | ...                           | ...                         | 3                    | 1                      | 4                                                 | 4               |
| Chinchow ...                | „ Brander... ..  | 1                     | ...                           | 1                           | 2                    | 1                      | 4                                                 | 4               |
| Chentu ...                  | „ Kilborn ...    | ...                   | ...                           | ...                         | 3                    | ...                    | 3                                                 | 4               |
| Miscellaneous               | 15 places in all | 65                    | 22                            | 41                          | 21                   | 1                      | 87                                                | ...             |
|                             |                  | 268                   | 61                            | 115                         | 161                  | 33                     | 462                                               |                 |

\* Three dead.

† Dr. Johnson, of Ichowfu, assisted in the training of one class of five students.

‡ All dead.

§ One dead.

## MINUTES OF THE 20TH ANNUAL MEETING OF THE COUNCIL OF MISSIONS.

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The 20th annual meeting of the Council of Missions Co-operating with the Church of Christ in Japan was convened in the Union Church, Karuizawa, at 10-30 A.M., July 16th, 1897, with the President, the Rev. R. B. Grinnan, D. D., in the chair.

The opening sermon by the Rev. A. Oltmans on Psalm 42: 1-2, theme—"Thirst after God," was an impressive plea for more earnestness in the endeavor to know God, to be like God, and to be in sympathy with God, in His all-wise plans. The Council continued in session from day to day until the afternoon of July 21st. Mr. R. E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., Mr. Wm. Henry Grant of New York, several visiting missionaries from China (Presbyterian), and the Rev. H. Loomis, agent of the American Bible Society in Japan, were invited to sit as corresponding members.

Opening  
Sermon.

Correspond-  
ing Members.

The Council is made up of the missionaries of nine different missions, representing seven different Churches in America and Scotland. (For a list of the members in attendance, in all 72, see the annual report).

On Sunday, July 18th, special services were held. In the morning Mr. Speer addressed a large congregation, composed mostly of missionaries, on John

Special  
Services.

13:33-35. The address was a powerful exposition of the "New Commandment," and its bearing on the work of the missionary. At 5 P.M., a communion service was conducted by the Rev. J. H. Ballagh and the Rev. J. B. Hail, D.D. At 8 P.M. Mr. Speer again addressed the congregation, giving a brief account of his missionary tour around the world, and discussing in a helpful manner some problems of missionary work. On Monday evening, July 19th, another popular meeting was conducted by Mr. Speer, Mr. Grant and Dr. T. T. Alexander.

The first part of the sessions of the Council was given to the consideration of the reports of standing committees, as follows :

- Report of Standing Committees. 1. Report of Committee on Programme read and approved.
- Statistics. 2. Report of Committee on Statistics read by the Rev. H. M. Landis, and adopted with special thanks to the committee for its faithful and efficient work.
- Publications. 3. Report of the Publications Committee presented by the Rev. T. M. MacNair, and adopted as follows :

"As directed by the Council at its last meeting, the committee made arrangements for the printing of the catalogue, issuing the same in two parts, the first containing all but the periodical literature of the missions and the Japanese Church, the second containing this supplementary material. The main portion appeared in November, and was distributed amongst the members of the Council, and presented to many of other denominations and also to the several Home Boards. The supplement was printed and circulated in March of the current year. Both parts were placed in the hands of the members and others attendant upon the recent sessions of the Synod.



“The committee after careful consideration of the matter, decided to ask the Methodist Publishing House to act as its agents in effecting the sales of the literature catalogued; and a notice to this effect was placed upon the cover of the supplement.

“It is gratifying to be able to report that after the circulation of the catalogue large orders were received by the Methodists for both their own books and those of other publications contained in it. As directed by the Council, one half of the edition of 1,000 copies were left unbound; and of the completed 500 there are a few copies still on hand.

“The committee attended further to the publication of the Council report of 1896 at the request of its compiler, the Rev. A. Pieters. The edition was one of a thousand copies and was distributed in the usual way here and in America.

“In addition to the catalogue and the annual report, the committee published a sketch of the Hokkai Orphan Asylum prepared by the Rev. E. R. Miller, and also the inaugural address delivered by Dr. Poppen at the Meiji Gakuin in September of last year. The expenses connected with these latter were borne by the authors, and the committee had to do only with the making of arrangements for publication. The expenditure on account of the catalogue and the report, postage inclusive, was *yen* 163. The Treasurer of the Council has paid *yen* 162 of this amount. A small sum in the form of postage stamps is still on hand.

(Signed) { G. F. VERBECK.  
E. R. MILLER.  
T. M. MACNAIR.”

4. The Report on Sunday School Literature was presented by the Rev. E. R. Miller, and adopted as follows:

Sunday  
School  
Literature.

“In July 1895 the Council appointed a Committee on Christian Literature. One of the functions of

this committee was "the preparation and publication of Sunday School literature, the committee co-operating with the committee which had been appointed by the Synod for this purpose." As the final outcome of the conference of these two committees, the Rev. E. R. Miller was requested to take charge of the issuing of a series of Sunday School Lessons for teachers, following the schedule of the International Sunday School Lessons. The following is the first report on these lessons, for the time extending from January to June 1897.

"Having been requested by the committees appointed by the Council and the Synod to prepare and issue Sunday School Lessons, designed especially for teachers; and having received the consent of my mission to devote myself to this work, I determined after mature deliberation, and in accordance with the advice of several members of the Council, to begin with the lessons for 1896.

"By correspondence with the publishers in America, it was found that neither the picture-rolls nor the picture-cards could be obtained at a discount; and that they could be obtained with certainty only by ordering in advance of their issue. On the other hand, by publishing the lessons some months later than the schedule time of the I. S. S. L., the invaluable help of the Sunday School Times could be gained, and picture-rolls which they had finished using could be obtained from the home Sunday Schools.

"In view of these considerations, and also to begin the lessons with the studies in the Gospel of Luke, it was decided to start one year behind the International Series. Since, however, the studies in Luke extend over only six months, it was deemed best to begin a new series with July, taking the International Lessons for 1897, which, being on the Acts and the Epistles, make a natural continuation of the lessons on Luke.

"Of the lessons in Luke there has been a weekly edition issued of 300 copies, besides 200 extra copies of the first number sent out as specimens. There have been 26 numbers. Two of these were devoted to reviews, and one was a double Easter number. They have averaged 20 pages each, and cost not quite 10 *yen* per issue. Of the regular edition nearly all the copies are taken; there being about 200 yearly subscriptions, 50 for six months and 15 for shorter periods.

"The whole amount of cash received during the past six months has been \$ 200.98, and the total of expenditures is \$ 311.39. There remains, therefore, an unpaid balance of \$ 110.41. The detailed account is given below.

"With the first of July the issue was increased to 500 copies; and the magazine was more thoroughly advertised in the religious press, with the result of an increased subscription.

"It has been urged that it would be well to have a part of the lessons adapted to the children. But since I was asked to prepare helps especially for teachers and evangelistic workers, and since I have been doing the work altogether myself, I have found it impossible to cover as much ground as I could wish. I hope, however, in the course of a few months to issue a specimen one-page leaflet containing the Bible lesson in simple language (*kana*) with questions and answers appended, and also the Golden Text. And I shall be greatly obliged if the members of the Council who wish to subscribe for these leaflets, will let me know the member required as soon as possible; since a large edition can not be issued, nor can the price be determined till the number subscribed for is known."

Respectfully submitted,

E. R. MILLER.

Financial  
Statement.

E. R. Miller in account with The Scripture Lessons  
(*Seikai Kwatei*)

" To cash received from subscriptions from January  
1st. to June 30th.

|                |                  |
|----------------|------------------|
|                | Dr. \$ 200.98    |
| Dr. to Balance | <u>110.41</u>    |
|                | <u>\$ 311.39</u> |

" By Cash paid to Yokohama Bunsha for printing  
&c. Cr. \$ 258.27

|                            |                  |
|----------------------------|------------------|
| " By Cash paid for postage | 20.97            |
| " " " stationery           | 3.06             |
| " " " assistants           | 16.04            |
| " " " printing notices &c. | <u>13.05</u>     |
|                            | <u>\$ 311.39</u> |

Karuizawa, July 21, 1897.

E. & O. E.

The deficit for the six months ending June 30th  
(amounting to *yen* 110.41) had been guaranteed by  
the Presbyterian (East) and the Reformed (North)  
Missions until the Council could take action in the  
matter. It was

*Resolved*:--That this deficit of \$ 110.41, be assumed  
by the Council. It was further

*Resolved*:--That the subscription price of the maga-  
zine be reduced to 60 *sen* a year, the change to go  
into effect as soon as the Committee on S. S. Liter-  
ature may deem wise; and that any resulting deficit  
be met by the Council in the usual way of assessment  
on the various missions.

Treasurer's  
Report.

5. The Treasurer's report was read and referred  
to the Auditing Committee.

Auditing  
Committee's  
Report.

6. The report of the Auditing Committee was  
approved as follows:--"The Auditing Committee  
has examined the accounts of the Sunday School  
Literature Committee, of the Publications Com-  
mittee, and of the Treasurer of the Council; and has

found them all correct. In the S. S. Literature Committee's account there is a debit balance of *yen* 110.41; in the Publications Committee's account, a debit balance of 1 *yen*; and in the account of the Treasurer of the Council, a credit balance of *yen* 50.04.

Committee. { H. V. S. PEEKE.  
H. B. PRICE."

#### Report of special committees.

(1). The committee appointed by the Council to prepare resolutions concerning the decease of Dr. <sup>Dr. McCauley.</sup> McCauley reported as follows:—

"Whereas one of our prominent and honored members, the Rev. James Mitchel McCauley, D. D., since the last meeting of the Council of Missions has been called to his rest, therefore,

*Resolved* that the members of the Council wish to bear testimony to their estimate of the Christian character of Dr. McCauley, of his fidelity as a friend, of his wise counsels, and unwearied labors in the sphere of his allotment; as an educator, enthusiastic and devoted, greatly beloved by his students, scrupulously faithful in the discharge of his duties; as a missionary, whether in school or evangelistic work abroad, thoroughly respected by those for whom he labored; and that

To this testimonial of their high regard for Dr. McCauley and their sense of personal loss in his death, the Council would add the expression of its deep sympathy for Mrs. McCauley, assuring her of their continued prayer for her refreshment in body and spirit, and her return in due time to her place of service among us.

(Signed) { DAVID THOMPSON.  
HOWARD HARRIS.  
ROBERT DAVIDSON.  
R. E. McALPINE.  
GEORGE P. PIERSON.

Karuizawa, Japan, July 21st, 1897."

The above report was adopted, and Dr. Thompson was requested by the President to offer prayer on Mrs. McCauley's behalf.

The Council ordered the resolutions to be recorded on the minutes and a copy to be sent to Mrs. McCauley.

(2). The committee appointed to represent the Council in extending greetings to the Council of the Woman's Missionary Society of the Canadian Methodist Church in Japan, presented to that body the following letter :

Woman's  
Mission of  
Canadian  
Methodist  
Church.

"The Council of Co-operating Missions now in session in Karuizawa extend to the Council of the Woman's Missionary Society of the Canadian Methodist Church in Japan their cordial greetings; the more cordial in view of the especially close sympathy existing among the missions represented by the two Councils; and wish them grace, mercy and peace in their present deliberations, and God's richest blessing on the work of the coming year.

Committee { Ida GOEPP PIERSON.  
Mary E. BROKAW.

Karuizawa, July 19th, 1897."

To the above letter the following reply was received :

"The members of the Council of the Woman's Missionary Society of the Canadian Methodist Church in Japan, now in session in Karuizawa, express appreciation of the fraternal greetings received from the Council of Co-operating Missions, and feel that the Christian sympathy therein expressed has deepened our realization of the truth that one is our Master,

even Christ, and that all we are brethren. We wish for you, now and ever, the abiding presence of that Master.

We can not refrain from alluding to the services of yesterday; because by the blessings received through the instrumentality of God's servant, Mr. Speer, we feel that we meet better prepared to plan for the Master's work.

(Signed) { I. S. BLACKMORE, Chairman.  
C. E. HART, Secretary.

Karuizawa, Japan, July 19th, 1897."

(3). The Secretary reported the correspondence with the missions in Formosa growing out of the memorial of the Kyushu Domei Kwai (Evangelical Alliance of Kyushu) in regard to the advisability of undertaking educational work in Formosa. It was

Formosa Correspondence

*Resolved* that these letters be preserved among the archives of the Council, and it was further

*Resolved* that a committee be appointed to prepare a letter of greeting and fraternal regard to the missionaries in Formosa.

This committee subsequently reported a letter to be sent to the said missionaries. The letter was approved by the Council, and is as follows:—

Karuizawa, Japan, July 17th, 1897.

Dear Brethren:

In view of the fact that, by the incorporation of Formosa into the Empire of Japan, two missions have been added to the number of those whose ecclesiastical organization is Presbyterian in principle, we, the Council of the Missions Co-operating with the Church of Christ in Japan, hereby extend to the Missions of the Canadian and English Presbyterian Churches in Formosa our most cordial Christian greetings. The best wishes of the Council,

now in annual session at Karuizawa, go out to the missionaries in Formosa in the hope that their labors for the extension of Christ's kingdom may continue to be crowned with abundant success.

It would be highly gratifying to the Council if the two missions just mentioned would become regular members of the Council and send representatives to its annual meetings. If the way is not yet open for this, any suggestions contemplating the establishing and continuance of cordial relations between the Presbyterian missionaries in Formosa and the Council will be heartily welcomed.

The grace of our Lord Jesus Christ be with you all. Amen.

Yours fraternally,

Committee { Henry K. MILLER, Sendai.  
W. B. McILWAINE, Kochi.

It was *Resolved* that the Council invite the Rev. Mr. Barclay of Formosa to deliver an address in Karuizawa on the mission work in that island, during his purposed visit to this country during the present summer.

Constitution  
and Rules.

(4). *Constitution and Rules of Council.*

At the last meeting of the Council a committee was appointed "to arrange in a convenient form for reference, the various acts, rules, and decisions of the Council now in force, as they appear on the records, which form the constitution and rules of the Council." The following report was presented by this committee and was adopted:

"The committee appointed to examine the record, and to collate the various acts and decisions of the Council touching its constitution, respectfully reports that it has done the work assigned to it. For



the sake of completeness, it has taken the liberty to add four articles not contained in the record. The entire constitution thus framed reads as follows :

I. NAME.—The name of this body shall be The Council of Missions Co-operating with the Church of Christ in Japan.

Missions included :

- Presbyterian Mission, U. S. A. (North).
- Presbyterian Mission, U. S. A. (South).
- Cumberland Presbyterian Mission, U. S. A.
- Reformed Church Mission, U. S. A. (Dutch).
- Reformed Church Mission, U. S. A. (German).
- United Presbyterian Church Mission (Scotland).
- Woman's Union Mission.

II. OBJECT.—It shall be the duty of the Council to preserve the unity of the co-operating missions. It shall represent them in communicating with the Church of Christ in Japan, and with the several Churches in America and Scotland with which they are connected. It shall prepare and print an annual report of the work of the Church and the co-operating missions.

III. POWERS.—The decisions of the Council shall be only advisory.

IV. MEMBERSHIP.—All members of the co-operating missions, including all the ladies, shall be members of the Council, with power to vote on all questions coming before the Council.

V. STATED MEETINGS.—Stated meetings shall be held annually at such time and place as the Council shall determine.

VI. SPECIAL MEETINGS.—Special meetings shall be held upon the request of a majority of the missions.

VII. OFFICERS.--The officers shall be a President, a Vice-President, a Secretary, and a Treasurer, who shall be elected at the close of the annual meeting.

VIII. RULES OF ORDER.--The rules of order to govern the Council in its proceedings shall be those entitled "Roberts Rules of Order."

IX. AMENDMENT.--This constitution may be amended at any annual meeting by a two-thirds vote of the Council."

In order to fix the number of members necessary to constitute a quorum, the following action was taken:

*Resolved* that a quorum to do business in this Council shall consist of not less than 25 voting members, representing at least five missions.

Annual  
Report.

#### *Annual Report.*

The annual report was read by its compiler, the Rev. S. R. Hope, and accepted with the thanks of the Council.

A committee consisting of the Rev. T. M. MacNair and the Rev. H. M. Landis was appointed to assist Mr. Hope in preparing the report for publication. It was

*Resolved* that 1,000 copies of the report be printed; that the report of the Committee on Self-Support, in its original, unamended form, be printed in the appendix; that 300 copies of the same be printed separately, to be sent to members of all the missions in Japan;\* that the minutes of this session of Council, arranged by subjects without reference to the chronological sequence of the various acts and decisions, be printed with the annual report.

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\* Mr. Grant made arrangements that 1,000 extra copies of the document be printed for distribution amongst the missionaries in China.

*Miscellaneous Business.*

(A) *Education.*—The following action was taken concerning candidates for the ministry:

*Resolved* that the Council emphasizes the necessity of not admitting to theological seminaries any candidates not possessed of satisfactory testimonials. } Theological Students.

Concerning a day of prayer for Christian education it was

*Resolved* that the members of the Council endeavor to make the day usually observed in the United States as a day of prayer for colleges, a day of special prayer for the cause of Christian education in Japan; and that in mission schools special meetings for the consideration of this subject be held. } Prayer for Christian Education.

The following question was presented to the Council, and referred to the several missions with the recommendation that they take such steps as may be deemed practicable along the line suggested:

“In view of the felt need, both in the home land and here in Japan, of a more thorough knowledge of the Bible on the part of preachers and evangelists, would it not be timely for this Council to recommend to the missions carrying on theological instruction to emphasize the department of Bible study? And could not the plan of Bible schools both for the teaching of the Bible itself and for inculcating methods of using the Bible, be expanded with profit throughout the field in which the co-operating missions are laboring?” } Bible Training.

(B) *Self-Support.*—The report of the Committee on Self-Support (to be found in the appendix) was accepted. It was *Resolved* that the committee be requested to bring before the Council a further report on the subject of self-support; that to this committee be referred all the documents on this subject } Self-Support.

now in the hands of the Council; and that new members be added in the place of those absent. The new members appointed were the Rev. A. Oltmans and the Rev. J. B. Hail, D.D. The committee subsequently offered a report which after amendment was adopted as follows :

Report as  
Adopted.

"The committee had before it for reference the recommendations embodied in the report on self-support read at a previous session; also the action taken recently by the Synod on the same subject; also the plans of self-support carried out by different missions in Mexico, as found in the report of the Conference of Mission Secretaries in America. The committee was materially aided in its deliberations by Mr. W. H. Grant who attended its meetings throughout. The unanimous opinion of the committee is that this subject of self-support is at present one of the most important of those coming before this Council. It also recognizes the peculiar difficulties with which the question of self-support is beset in Japan, and that radical steps should not be taken too hastily, or without the greatest possible unanimity on the part of the missions represented in this Council. The committee would make the following recommendations :

Aid to  
Churches

(1). That all missions co-operating in this Council make it a rule not to aid financially any church organized hereafter; and that, in concurrence with the recent action of Synod on this subject, we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions, within the next two years.

and Preach-  
ing Places.

(2). That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.

(3). That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization: Employing fewer workers, paying no rent or incidental expenses; and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.

New Work.

(4) That in all cases churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions.

Monthly  
Blanks.

(5). Finally that the Council appoint a standing Committee of three members on Self-Support, to which any matter relating to the subject may be referred, and which shall report to the next meeting of the Council.

Standing  
Committee on  
Self-Support.

Respectfully submitted.

Committee { G. W. FULTON.  
A. OLTMANS.  
G. W. VANHORN.  
J. B. HAIL.  
S. S. SNYDER."

*Resolved* that the plan of self-support adopted by the Council for recommendation to the co-operating missions be officially communicated to all the other missions working in Japan; and that Messrs. Speer and Grant be requested to communicate the same to the Conference of Secretaries in America. In the discussion of the matter of self-support the Council was greatly aided by the information given by Mr. Grant and Mr. Speer, who addressed the Council on the subject at the request of the Chairman.

Blanks. *Resolved* that the preparation of a uniform blank for aided churches and preaching places, for use in the co-operating missions, be referred to the Standing Committee on Self-Support.

Letters of Dismissal. (C). *Letters of dismissal.*—*Resolved* that the Council recommends to the missionaries to exercise care that, as far as possible, when church members remove to places where other churches belonging to the Church of Christ in Japan are located, they go provided not only with church letters, but that the attention of the missionaries in or near the places to which they go be called to their coming.

Co-operation. (D). *Co-operation.*—The last meeting of the Synod of the Church of Christ in Japan took action in regard to the matter of co-operation between the missions and the Japanese Church, the substance of which is shown in the following :

Action of Synod.

“The report of the committee (of Synod) to investigate the subject of co-operation with the missions :—

“The committee has examined the matter of co-operation as reported from each of the presbyteries, and since we do not observe a single instance of proper co-operation we propose the following resolution : That whereas a co-operating mission is one that plans and executes all its evangelistic operations through a committee composed of equal numbers of the representatives of a mission working within the bounds of a presbytery of the Church of Christ in Japan, and of members of said presbytery, be it

*Resolved* that a committee of seven be appointed to consult carefully with each mission having hitherto held co-operative relations ; and, further, that if it appear necessary to the committee, it shall have power to call a special meeting of the Synod.

"The Synod having passed the above resolution, respectfully requests that the missions choose a committee to confer with the committee of the Synod.

Signed, WADA HIDEYOYO,

Clerk of the Synod of the Church of Christ in Japan.

July 8th, 1897.

A committee of three having been appointed to review the recent action of the Synod in reference to co-operation and to report with recommendations during this conference, the committee brought in both a majority and a minority report; and after much discussion the following action was taken:

"Whereas the Synod at its late session in Tokyo adopted a minute in regard to the matter of co-operation between the presbyteries and the missions, stating what, in the opinion of the Synod, constitutes true co-operation, and appointed a committee of seven to confer with a similar committee from the co-operating missions on the subject, be it

*Resolved* that in view of individual and widely differing responsibilities, co-operation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its sessions, presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the missions or missionaries as occasion arises; while the missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church; and that under these circumstances, it does not seem best to enter into co-operation as defined by the Synod; but to recommend that a committee be appointed of one from each mission to confer with the committee of the Synod in a spirit of

Action of  
Council on  
Co-operation.

fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of co-operation.

*Officers, Committees, Time of Next Annual Meeting, &c.*

Election of Officers.

The following officers were elected for the ensuing year:

President ..... T. M. MACNAIR.  
 Vice-President..... H. B. PRICE.  
 Secretary ..... B. C. HAWORTH.  
 Treasurer ..... J. C. BALLAGH.

The Rev. H. K. Miller was appointed to write the next annual report.

Committees.

The following standing committees were appointed:

Committee on Arrangements; The President and Secretary.

|                    |   |                    |
|--------------------|---|--------------------|
| Committee on       | { | S. S. SNYDER.      |
| Statistics .....   |   | H. HARRIS.         |
|                    | { | H. M. LANDIS.      |
|                    |   | H. LOOMIS.         |
| Publications       | { | T. M. MACNAIR.     |
| Committee .....    |   | E. R. MILLER.      |
|                    |   | WM. IMBRIE.        |
| Committee on Self- | { | G. W. FULTON.      |
| Support .....      |   | H. B. PRICE.       |
|                    |   | A. OLMANS.         |
| Committee on       | { | T. M. MACNAIR.     |
| Entertainment...   |   | W. C. BUCHANAN.    |
|                    |   | H. M. LANDIS.      |
|                    |   | Miss S. EVANS.     |
|                    | { | Miss M. E. BROKAW. |



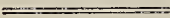
*Resolved* that the next meeting of the Council be held in Karuizawa on the Third Thursday in July, 1898, beginning at 9 a.m. Next Meeting.

*Resolved* that the secretaries of the missions be requested to communicate to the Committee on Entertainment the names of the members of their respective missions who may desire entertainment during the meeting of Council next year. Entertainment.

After the reading and approval of the minutes, the President requested Mr. Speer to lead in a closing prayer. The Council then adjourned after the singing of the Long Metre Doxology and the pronouncing of the Benediction by the President. Adjournment.

B. C. HAWORTH.

Secretary.



Paper I

APPENDIX

TO THE

ANNUAL REPORT OF THE COUNCIL  
OF MISSIONS

CO-OPERATING WITH THE

CHURCH OF CHRIST  
IN JAPAN.

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CONTAINING

- I. The Report of the Committee on Self-Support.
- II. The Action of the Council.

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ISSUED BY THE PUBLICATIONS COMMITTEE  
OF THE COUNCIL.

1897.

The Committee on Self-Support appointed by the Council of 1896 consisted of the following members:—M. N. WYCKOFF, J. P. MOORE, G. W. FULTON, G. W. VANHORN, and S. S. SNYDER. The Council of 1897 appointed A. OLTMANS and J. B. HAIL to take the place of M. N. Wyckoff and J. P. MOORE who were absent.

## APPENDIX.

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### REPORT OF THE COMMITTEE ON SELF-SUPPORT RENDERED TO THE COUNCIL OF MISSIONS CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN, JULY 1897.

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Your committee appointed "to collect information concerning the blanks and reports used, and the methods of self-support followed, by the various missions in Japan," beg leave to make the following report:—

After consultation with the several members of the committee, the acting chairman issued a circular letter containing nine questions bearing upon the subject of self-support in its different phases.

Each of the four members of the committee now on the field, was given a certain number of missions with which to enter into correspondence; and as a result the committee received replies from one, and in some cases, from two or three members each, of some twenty-four missions, including several which are not classed among the orthodox churches.

The committee are of the opinion that the best way in which to bring the information thus obtained before the Council is to let the correspondents speak for themselves, with only such modification as is necessary to make of the report a connected whole.

The extracts made from the letters sent in were in answer to questions on the following points: (a) Blanks and reports used by which churches and preaching places have regularly to face their financial condition. (b) Mission policies in the matter of self-support, and the success and failure met with in carrying them out. (c) General remarks, suggestions and opinions.

In addition to the extracts is presented a summary of the facts elicited, and the impressions made by the extensive correspondence regarding the present condition of the churches, the temper of evangelists, pastors, and people concerning self-support, and the future prospects for the development of the idea of self-support and the attainment of independence by the churches.

#### 1. Mission of the American Baptist Missionary Union.

Uses no system of blanks, and has no definite policy. Evangelists paid by mission funds should make it their business to evangelize, going here and there establishing preaching places, and until the Christians in any place are able to support a pastor, one of their number should act as overseer of the flock.

#### 2. Mission of the American Board of Commissioners for Foreign Missions.

Uses a blank report to be filled up monthly, showing all receipts and expenditures. Has no special policy in force, and brings no special pressure to bear upon the evangelists with a view to hastening self-support. The question receives more attention in the churches (native) than in the mission. Of organized churches there are now 73, 38 of which are self-supporting. Amount of money raised last year by the native churches, \$ 22,916. The rationalistic and nationalistic wave that has recently swept over the churches

has interfered with and delayed self-support. Where self-support has come, it has been due to earnest faith and earnest zeal born of the presence and power of the Holy Ghost. Prior to wide-spread success in the matter of self-support, the churches must get back to Christ and to earnest faith in his Gospel.

### 3. The Mission of the Church of Christ.

Hitherto has used no form of blanks for reports. At first had no paid evangelists ; but the unity of the Japanese in insisting upon having them, and the want of unity in the mission, made the Japanese strong and the mission weak, so that there are at present six preachers employed. One member of this mission writes: "My own idea is not to pay an evangelist, but help the membership through industrial missions, that is, help them in this way to support their pastor. \* \* \* The solution of the problem of self-support is the 'Single Tax' theory"; and as an illustration or argument in favor of his view, he refers to the fact that the priesthood of the Old Testament was supported by a land tax.

### 4. The Mission of the Christian Church of America.

Uses no blanks and has no definite policy. One difficulty is that the salaries of the preachers are as a rule higher than the incomes of the people among whom they labor. If preachers would live on salaries of 8 or 10 *yen*, the people would be able to support them.

### 5. The Missions of the Church of England.

#### (a) St. Andrew's University Mission.

Uses no system of blank reports. In each diocese there is a society called Hokyū Kwai (Salary Committee), whose express object is the promotion of self-support. The rule in general is this, that each

congregation shall give according to its estimated ability, rather than according to the number of Christians enrolled. Success has been but partial thus far; though the present is a noticeable improvement on the time when there was no society to urge the duty. The duty should be persistently enforced by the clergy in the pulpit and at the vestry meetings. Responsible bodies must arouse in the hearts of the Christians a sense of the duties and responsibility involved. It is action, not debate, that is wanted.

(b) Mission of the Society for the Propagation of the Gospel in All Lands.

Gives special attention to self-support. A committee called the Hokyu Kwai has been in existence for some time, whose business it is to urge on the native Christians the duty of self-support and to make payments in aid in proportion to the amounts contributed. The sums promised are usually paid; but there is a disposition not to increase them. No system of blanks obtains. It is the rule not to ordain a deacon unless the people agree to pay one-third of the salary, or a priest unless two-thirds are provided.

(c) The Mission of the Church Missionary Society.

The question of self-support continues to receive special attention. The policy is to encourage individual churches to contribute from the first towards both church expenses and the pastor's salary. No help in fact is given towards rent and current expenses. When a pastor or lay agent is appointed, the congregation must pay at least *yen* 4.50 toward his support. This is paid to a central committee.

6. The Mission of the Cumberland Presbyterian Church, U. S. A.

Has no blank forms and no special policy. Mission aid is regarded as merely supplementary; but this is not a rule rigorously enforced. There is no hearty

co-operation on the part of the native pastors; though the obligation is acknowledged. Until it entered the Council, this mission had no supported evangelists, and the churches seemed more prosperous than they are now under a paid system. Self-support will come when missions are no longer able or willing to aid organized churches. No aid is given to new work, and from old work aid is gradually withdrawn.

7. The Mission of the Protestant Episcopal Church, U. S. A.

The committee did not succeed in getting a reply from any representative member of this mission; but learned privately that the mission does not emphasize self-support, that it takes the position that it is important to keep the church under foreign control for some time to come, and that in the mean time it is right and proper for the mission to pay the bills. In a letter received from a missionary connected with this body, the following sentence occurs:—"I am in favor of self-support when it does not mean on the part of the Japanese freedom from mission control and direction." The writer believes that in certain quarters self-support has been the direct outcome of a desire to get rid of foreign control, instead of being due to "gratitude and love to God for his redemption;" and further that "injury has been done by pushing the question at the wrong place."

8. The Mission of the Evangelical Association of North America.

Has no system of report blanks; and as for the policy of self-support pursued, the whole amount of money required for salaries is fixed by the General Conference, and of this amount the churches are expected to pay 20 per cent. The Conference assesses the amount payable by each church towards making up the native total. The stewards raise the money in their respective churches and report the same at



the Quarterly Conferences. The plan has been in operation for only one year, but is believed to be a good and practicable one. "The Japanese have been spoiled by too free a use of American money, and it is always difficult to deal with spoiled children." Recommends that a conference of all the missions be held, and that a uniform method for the gradual reduction of aid from abroad be adopted by the missions and the Home Boards.

9. The Mission of the Evangelical Lutheran Church.

Self-support does not receive special attention. The policy is, that a church can not be fully organized and self-controlling until it is entirely self-supporting. Uses no system of report blanks. Believes that missions in the beginning in Japan were projected on too high a scale, and that as churches are now managed, the natives can never support them; that salaries etc. will have to be brought down to a level corresponding with ordinary Japanese life before the effort to push self-support will succeed. The native pastors and churches should be urged to take up the matter seriously, legislation on the subject by foreigners not being likely to produce the desired result.

10. The Mission of the Evangelical Protestant Missionary Association. (German and Swiss).

Has no settled policy, though special attention is paid to self-support. Requires the congregation to pay at least part of the current expenses. The Japanese Christians must be dealt with strictly on business principles. The policy based on trust and confidence has failed. Church independence must follow financial independence.

11. The Mission of the Methodist Church of Canada.

Has a financial schedule showing the contributions of the churches for 17 different objects, also the amounts paid by the mission for substantially the same. A church having

|            |            |      |                |                                                   |
|------------|------------|------|----------------|---------------------------------------------------|
| from 12 to | 20 members | pays | $\frac{1}{12}$ | } of the pastor's salary and<br>current expenses. |
| " 21 "     | 40         | " "  | $\frac{1}{4}$  |                                                   |
| " 41 "     | 60         | " "  | $\frac{1}{3}$  |                                                   |
| " 61 "     | 80         | " "  | $\frac{1}{2}$  |                                                   |
| " 81 "     | 120        | " "  | $\frac{3}{4}$  |                                                   |
| over       | 120        | " "  | all            |                                                   |

The scheme is based on an estimated salary of 25 *yen* per month. In cases where the amount paid is less than this sum the estimate is not made on a smaller basis. Deficiencies are not met by the mission, but paid from a fund raised by the churches. There has been slow progress; the number of self-supporting churches being three. In the opinion of one of the members of the mission, the system is "not satisfactory." There is a lamentable lack of the true spirit of self-support among pastors and evangelists. In the above mentioned three churches no particular method was followed whereby self-support was secured. The essence of the matter was this, the pastors were imbued with the right spirit, and impressed the same upon the church members, making them believe they could be self-supporting, and then it was that they became so.

## 12. The Mission of the Methodist Episcopal Church, U. S. A.

Self-support receives special attention. The mission policy is, that a certain amount is granted by the missionary society in America and placed in the hands of the Annual Conference, to be apportioned among the various churches according to their several needs. The balance of money required is supposed to be paid by the churches. The stewards furnish to the Quarterly Conference and to the presiding elder in each district detailed statements of all moneys received

and paid out, including the amounts received from the mission. One member writes that a lack of interest on the part of the preachers is a chief obstacle to success, and that the mission made the mistake of not inculcating a spirit of self-support in the beginning. In the opinion of another, the system has practically failed, the only place in which self-support has been attained being where the membership has been revived and filled with the Spirit of God. It is along this line that efforts should be directed to increase the spirit of self-support. For the foreigner unduly to press self-support on the Japanese is unwise and will not lead to permanent success. The subject should be urged, but the Japanese left to work out the problem for themselves.

13. The Mission of the Methodist Episcopal Church, U. S. A. (South).

Special attention is paid to self-support. The policy is, to pay as small salaries as possible, in order that the churches may the sooner be able to pay them themselves. No system of blanks is used. There are two self-supporting churches, which became so through the hearty co-operation of their pastors.

14. The Mission of the Methodist Protestant Church.

No report.

15. The Missions of the Presbyterian Church, U. S. A. (North).

(a) East Japan Mission.

Uses a system of blanks. One writer says, "We have no fixed mission policy at present and the question of self-support receives no special attention. There was formerly a sliding scale, in accordance with which churches or preaching places were asked to pay 1/4, 1/2, 3/4, or all, according as the membership

reached 25, 50, 75, or 100 adults. It proved ineffectual and was discontinued. Salaries might be paid partly *in kind*, that is to say, by donations, as is often done at home. The examples of the large salaries paid to teachers and presidents of mission schools retard self-support and breed dissatisfaction." Another says that wherever in his experience self-support has been reached, it has been by the method of sympathetic contact with the people on the part of the missionaries, teaching them the duty of paying church expenses, and themselves actually setting the example of giving. The same correspondent believes that legislation and resolutions can not help the cause, and that the most the missionaries can do is to get as near the people as possible, and by personal precept and example inculcate the spirit and the duty of self-support, making at the same time a careful and judicious use of mission money appropriated for evangelistic purposes.

(b) West-Japan Mission.

A set of rules was adopted last autumn to the effect that no organized church shall be aided to the extent of more than half the total amount required for its running expenses; and that in no case shall the sum be allowed to exceed 15 *yen* per month; this action to go into effect when a church's present pastoral relation or that of stated supply shall cease, or at the latest after three years shall have elapsed: further, that whenever the rule bears too heavily, the mission shall suggest that churches so affected shall seek aid from the Home Mission Board (native); and again that the mission shall hold itself responsible for no more than half the expenses of delegates to meetings of Presbytery, or of the moving expenses of pastors or stated-supplies. A blank is in use which the evangelists are required to fill out monthly. "The only way to manage these things is not to leave anything to the individual missionary, but to have a hard

and fast mission rule behind which the missionary can not go, and from which the Japanese may know there is no appeal. It would aid the cause if the Council had a uniform rule, thereby securing uniformity throughout the church." Another correspondent expresses the belief that self-support is attainable only through the mission's refusing to give any more aid after some definite time. Still another writes that he has seen nothing deserving the name of self-support, but only positive retrogression. He believes that the best plan is to "take away all props from the churches and let them stand or fall of themselves." The whole system is at fault. It was adopted at a time when no one could foresee the present condition. The conditions to-day do not warrant its longer continuance, but on the contrary call loudly for a new start. The Sanyō Presbytery since the withdrawal of all aid has more than doubled the amount previously raised within its bounds. It undertakes all the expenses of its own meetings; taxes the Christians in order to meet these expenses; allows delegates five sen a ri for travelling (a ri is two and a half miles), but nothing for hotel expenses. The entertainment of delegates is laid upon the Christians of the place of meeting.

17. The Mission of the Presbyterian Church, U. S. A. (South).

Very especial attention is given to the subject of self-support. The policy pursued is the same as that suggested by the New York Conference of Secretaries. There are no aided churches, nor is aid given formally to preaching places. Thus far a fully employed evangelist has charge of a group of believers until it can call a settled pastor. To the pastor's salary the mission as such gives nothing, though individual missionaries contribute as they see fit. By this method two churches attained to self-support in a comparatively short time. Under no circumstances

is aid given to organized churches. The progress thus far made has been due, in the opinion of one writer, to the mission's taking a firm stand on the rules approved by the Home Board. "To have a settled policy and stick to it," he says, "is the only way to secure self-support."

#### 18. The Missions of the Reformed Church in America (Dutch).

##### (a) North Japan Mission.

Has a blank report to be filled out monthly. But little further is done in a systematic way in the direction of self-support. The aim is to get preaching places to pay either the rent or part of the preacher's salary. The blank in use shows the amount contributed by the churches and preaching places, and also the aid received from the mission. The question is a most important one, but is beset with many difficulties, and progress must be slow at best. Any set of rules will need to be interpreted freely, and many exceptions allowed. The ground of national sentiment or pride is not a proper one on which to seek self-support. Rather, there should be sincere and earnest devotion to Christ, whence will come the manifestation of the fruits of grace. Self-support is the first duty, and generosity or benevolence should not take precedence.

##### (b) South-Japan Mission.

A blank form is in use, and "Our policy is to get what we can," says one correspondent. Estimates for six months at a time are made out, in accordance with which the churches are asked to pledge certain definite sums, the mission agreeing to provide the remainder of what is required; but the mission does not furnish any money beyond the amount stipulated. Does not favor a general conference of all missions to

discuss self-support ; but believes that as the Council is the oldest and largest association of workers in the country, it should assume the leadership and act without reference to other missions.

19. The Mission of the Reformed Church in the United States (German).

There is an evangelistic committee composed of the male members of the mission. It has charge of all the evangelistic work, for the administration of which it holds monthly meetings. It has been using a blank report for five years, recently improved, which pastors and evangelists are required to fill out monthly and forward to the secretary of the committee. Although there is no well defined policy, special attention is paid to the subject of self-support, and the people are urged to contribute to the best of their ability. In Miyagi Presbytery the practice is not to organize churches until they can be wholly self-supporting. The Christians connected with preaching places are expected to pay incidental expenses, and in some cases rent. The mission, as a rule undertakes to pay the evangelist's salary, with a certain amount for travelling, if necessary. On account of a certain action taken at the last meeting of Miyagi Presbytery, two of the preaching places hitherto supported by the mission, have declared themselves independent. There is no doubt that if the pressure had come from the side of the mission, self-support in both these places would have been declared utterly impossible. In general the mission has not met with encouragement in the matter of self-support. The people talk much on the subject, as well as on that of independence ; but except in the two cases above mentioned it has usually stopped there. Two of the most flourishing preaching places were handed over to the evangelistic committee of the presbytery in order to hasten their attainment of self-support ; but what success has attended the change is not known.

20. The Mission of the Society of Friends.

Uses no system of blanks; but the evangelists are required to report on the condition of the work etc. every month. Preaching places are expected to furnish light, fuel, and other incidental expenses. Churches are not organized until they are self-supporting.

21. The Scandinavian Mission.

No rules and no self-supporting churches. "The most important thing is to teach the people the 'Bible Method,' and above all else the secret of a full and holy consecration to God, and then the results will be marvelous."

22. The Mission of the United Brethren.

Has no American missionaries in the field. The work is in charge of the Rev. G. Irie, Pbd. He states that each preaching place is required to pay its incidental expenses, and wherever possible, a part of the preacher's salary. Besides, each member is looked to for a contribution of 50 sen a year to the Home Board.

23. The Mission of the Baptist Southern Convention.

Insists on putting into practice the principle taught in I. Cor. 16:2 and II. Cor. 9:6. The standard aimed at is one-tenth of the Christian's income. Under this system the contributions have amounted to two yen per capita.

24. The Mission of the United Presbyterian Church of Scotland.

Has no definite policy, and neither blanks nor rules.

25. The mission of the Universalist Church, U. S. A.

Emphasizes the duty of self-support continually. Pursues the policy of laying a tax upon each church



or preaching place, apportioned according to the number of members, the pastor or evangelist being held responsible for the payment of the same.

From the foregoing extracts and the general sense of the letters received the committee gathers the following:—

1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit, and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

2. That there are certain remedies proposed for bringing about a better state of affairs, which may be classified and arranged under several heads, viz. :

(a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people; urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial

methods, such as the making of pro rata estimates ; not organizing churches until they are able to pay their own expenses etc. are useless and even injurious ; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support ; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether ; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

(c) Between these two extremes, are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of excep-

tions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people.

3. That as to the advisability or practicability of having a general council or conference of all the missions, in which to discuss the question of self-support, and if possible adopt, common measures for its solution, the majority of the correspondents are adverse, believing that it would be difficult to hit upon any one plan which would suit all the various forms of ecclesiastical machinery represented on the field. A respectable minority, however, are in favor of having such a conference, regarding it as perhaps the only way in which the problem of self-support can be solved.

## ACTION OF THE COUNCIL ON SELF-SUPPORT.

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After a discussion occupying the greater part of two days, the following recommendations were adopted :—

- (1) That all missions co-operating in this Council make it a rule not to aid financially any church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions, within the next two years.
- (2) That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.
- (3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization :—Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.
- (4) That in all cases, churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions.
- (5) Finally that the Council appoint a standing committee of three members on self-support, to which any matter relating to the subject may be referred, and which shall report to the next meeting of the Council.

the average American in a temperature against which the East or West Indian would carefully protect himself, thinks any special precaution just a little absurd, as if it were only his complexion that was in danger.

It may be said, of course, that living in a temperature below seventy for eight months in the year, it is only natural that the American should devote his originality to raising the thermometer, instead of lowering it. And perhaps, in view of the failures of men of other nations to make themselves comfortable in warm climates, it is not fair to blame him too much. The Genoese, who have made one of the most splendid sea promenades in the world on which to cool themselves, retire from it to houses from which all the air is carefully shut out. The Spaniard has occupied Mexico for centuries but has yet to learn what any native could teach him, that the coolness of his house depends on the thickness of its walls. The Greeks who summed up the originality of their times, built Pompeii, but made no provision for air or water, so that for half the time it must have been hotter than the Black Hole of Calcutta. The Burmese beats the malaria of his swamps by setting his hut up on stilts, and so permitting a draught under it, a degree of originality that the Spanish dwellers in Florida never developed. Nevertheless, with a people so inventive and original as we are, it would seem inevitable that with a temperature such as this country sweltered under in the second week of July, recurring every year, more attention would be given to defence against it. It was not tropical heat, of course, for that begins at ninety-six degrees in the shade. But on the streets of this town the thermometer marked ninety-two, in the offices eighty-six, and in fairly cool sleeping rooms seventy-eight. Save for a few weeks in the year, and in a few places, that is as warm as it is in India.

Were such heat long continued, the city world, under existing conditions, be past living in. For it is not the degree of heat, but its continuity, that exhausts vitality. Under the same temperature, in Martinique or Ceylon, the white man would never think of stepping out into the glare of the sun without an umbrella, would most likely not go out at all in midday, and would take precautions as to diet, clothing and cleanliness of which the American never dreams. And were it to continue during the whole summer here, it would revolutionize not only all our social arrangements and domestic life, but all architecture as well. Everything would give way before the heat.

To begin with, our social demands and enjoyments, our promenades, drives, social calls, etc., would be largely filled before ten in the morning, for men unable to leave their homes in midday, and needing the evening hours for work, would rise at daybreak. Business would be done from ten to twelve, and from three to, say, an hour after dark. Our heavy dress would give way to the lightest of wash fabrics, and laundry bills would form one of the most conspicuous items in the yearly expense account. Diet would undergo an even more radical change, for meats would be eschewed for hot, peppery stews. Spirits in all forms would be abandoned. There would be a heavy consumption of water, and ice from being a luxury, would become a necessity. The New Yorker, wearing a broad hat, no underclothing, but only the lightest outer garments he could buy, subsisting on hot stews, and invisible during midday, would, in fact, differ little in appearance from the foreigner in Rio or Singapore. His house would be built to keep out the glare of the sun, which he would come to regard, as do all dwellers in the tropics, as the enemy most to be guarded against. As he would require a promenade, it would have a broad and deep verandah; and as a free circulation of air would be indispensable to comfort, the walls of the upper floors would be largely columns, the spaces screened with Venetian blinds or wooden shutters; and the bathroom would be watertight, built to stand splashing. And as he would want shade under which to transact business, the streets would be narrow, or the verandahs would extend out over them, making an arcade. Thus transformed, his city would

resemble Genoa or Benares, with the residence portion much handsomer than either. If his attention were once fairly aroused, he might with his conceded originality, make a better semi-tropical city than Grenada, though that he would beat the Burmese in making a tropical life endurable may be doubted.

MARTYN.

## Germany

ABOUT a month ago when I was leaving Berlin on a visit to the Rhine provinces, my friend, Pastor S., who comes from Westphalia, gave me the address of a man in the busy manufacturing town of Dortmund, whose acquaintance he said I should make. His name was Hans Bührer, said my friend, he was a hard headed, clear-thinking, pious laborer in an iron foundry, and was engaged in good work among his own people. "On one or two matters," continued Pastor S., "Hans is not what I would call orthodox, but you will find this out for yourself."

Next day I was in Dortmund. It was raining pitilessly and never in my life, not even in the Black Country in England, have I seen so squalid and wretched a hive of industry. Everything seemed to be smeared with greasy soot, and the muddy streets were black with accumulation of iron and coal dust. It was when I made my way to the workmen's quarter that I most felt the squalor and misery of the place—the long straight rows of black houses a still deeper black in the fading light of evening. The lower windows of all the houses were open and the tired toilers without their coats reclined on the sills smoking long china pipes, the bowls of which rested on the foot-path; groups of frowsy women stood in doorways, most of them with babies, and despite the pouring rain, little children ran about in the running gutters playing "Crossing the Rhine." Only once I had to ask my way. I asked a huge fellow lolling out of the window.

"Brüsseler Strasse do you want? You're quite close. What number?"

"O, never mind the number. I'll find the number if you tell me where the street is."

The big miner pulled his pipe out of his mouth and expectorated into the middle of the street.

"I guess it's number 17 you want." I told him he had guessed quite accurately.

"And I guess again its Hans Bührer you're looking for. He's a good man. I'd go with you only the frau is out somewhere and I must look after the children, and see they don't drown themselves in the gutter. Well, Brüsseler Strasse is just round the first corner to the left, and number 17 is the third house. Perhaps I'll call in during the evening."

In another minute I was knocking at the door of Hans Bührer's room, at the top of three flights of creaky malodorous stairs. A number of wet coats and caps were piled on a chair at the door. Hans was evidently entertaining company. There was a hum of voices from inside.

"Come in!"

The room was blue with the smoke of half a dozen pipes and it was some moments before I could recognize that before me stood a pale little man with a bald head and grizzled beard, and that round a table in the centre of the room were five or six young men in their shirt sleeves all vigorously smoking.

"My name is Hans Bührer," said the little man when I had told him about Pastor S. "I'm very glad to see you sir; I hope you won't mind my friends here. They're all chums of mine in our foundry. You see we have formed a little 'Verein' among ourselves. I don't mind telling you that the police have not sanctioned it. We meet alternately at one another's houses, and this is my night. The host for the evening always arranges the programme for that evening, and we are having a glass of beer and a smoke before we begin the business. Last night we were at Fritz's," Hans pointed to a huge young giant on the other side of the table, "Fritz read us a tract, a Fabian tract, he had translated from the English. O, Fritz translates lots

of things from the English with the help of a dictionary. I'm sorry you were not there. Fritz is the scholar of the 'verein.' Sit down sir."

We began chatting about all sorts of things and the beer jugs on the table were speedily emptied. With the exception of Hans they were all young men of from twenty to twenty-five years of age; but the maturity of their judgments, the depth of their observation, and the extremely radical notions they expressed simply astonished me. It was socialism pure and simple that seemed to attract them, but their ideal was a socialism permeated with the spirit of Christ. Every man of them was a firm believer in Christ as the Saviour of men. When the business was to begin Hans politely asked me if I would address them, but I declined preferring to hear Hans. So the little white-faced man rose from his chair, drew a New Testament from his pocket and began to speak. I will try to give you the pith of his remarks.

"Our pride is," said Hans Bührer, "that Christ was a workman like ourselves. We are iron-founders, he was a carpenter. He was a man of the people, taking their part, fighting their battles against the rich. Against riches he took up most decided ground, 'Lay not up for yourselves treasure on earth,' and 'you cannot serve God and mammon,' are clear enough utterances. We have among us demagogues preaching the same doctrine, but they are clad well, boused well, and drink wine at home when they tell us to drink water, just like Lessalle. 'Woe unto you that are rich,' said Jesus. He said these things among fisher-folk and sinners. If I went out now and said this in public I would be looked upon as a dangerous agitator. Christ was not careful and moderate and timeserving. It was he who spoke of the 'mammon of unrighteousness.' O, but he was so bitter because he had nothing of his own. It was all envy. Don't believe it. He saw that riches were eating away the souls of the rich, 'Wouldst thou be perfect sell that thou hast and give it to the poor' and again, 'a man's life consisteth not in the abundance of the things he possesseth.' This was not hatred of the rich. He loved the souls of the rich and wished to save them. We see to-day swelling plenty and hunger in the same street. That makes the heart of Jesus sad, for he says, 'give to him that asketh thee,' 'if your cloak is asked give your coat also.' This does not fit in with any modern legislation we know of in Germany. Not practical! Not for our age! Why not? Who are we to say that this and that portion of the gospel is to be our guide, to be fought for, to die for if need be; but that other part is quite obsolete, not suited to our time and generation? Now a good many of us have quite attenuated notions of Jesus; we think of him as we see him in the stained glass windows, kindly, loving, smiling, the friend of the children, the lamb of God. But although he was all this he was more besides. It was he who used the words 'poison of asps,' 'serpents,' 'hypocrites,' 'fools and blind.'"

"And then think of this carpenter's attitude to the weary and heavy laden. 'Come unto me,' he said to such 'and I will give you rest.' Now that sort of language if used now would be stigmatised as fishing for votes, as pandering to the masses. The people who sat in darkness saw a great light because they saw his sympathetic heart and knew it beat with love for them and hatred of the ways of their oppressors. In his eyes there were no necessary evils. The lepers on the roadside, the blind man at Jericho, the poor wretch trying to get into the water at Siloam were looked on by the Pharisees as very sad, but the inevitable outcome of a high state of competition and the struggle for existence. Jesus never thought so. Rather did he think the more misery there is the more need of help. Blessed are ye poverty stricken for yours is the kingdom of heaven. Ye hungry shall be made satisfied; ye weeping ones shall laugh."

"O brethren," said poor white faced Hans Bührer in conclusion, "O, brethren, he had not where to lay his head at night. His were thirty-three years of toil and sorrow and a death at last on the cross. Let us imitate him in all

good works and ways. With him on our side we will prevail. Let us be still sometimes and gather silently under his cross, and watch out over the world at the light which is streaming from over our heads into the dark places and which will soon illumine all the earth, and then there will be no more sorrow and no more pain, and no more poverty or riches or sin or shame."

Hans Bührer sat down among his companions and we all silently shook hands with one another, and several minutes elapsed before any of us ventured to say a word. When I went to my hotel that night I felt it was good for me to have been there.

TEUTON.

## First Views in Canton

APRIL is not usually a month of cool and refreshing winds in the tropics. So it was a surprise and a delight to find a cloudy sky and cool, bracing winds as we steamed up the China sea to Hong Kong, leaving the heat of Singapore behind. It has been cool and pleasant ever since, though the sun has had to keep himself hidden to make it so. The clouds and mist, however, hid the mountain walls of the famous harbor, the second port of the British empire, as the ship slipped in and we had to be content with just a glimpse here and there of the odd, colored rocks and the precipitous peaks round about as we got ashore near a squat, ugly effigy of Queen Victoria on a throne, one of the many horrors of the sort perpetrated at the time of her jubilee.

It is only a little less of relief to slip out of the Anglicized East into the pure Orient than it is to come back again out of the unchanged primitive life into modern air, and we left Hong Kong at once on one of the river boats running inland to Canton. China suffers greatly from her neighbors. The bright colors, the superficial merriment, the variety of Japan and India, through one or the other of which almost every traveler comes make China appear by contrast sombre, prosaic, monotonous, dreary. The first impression is one of heaviness, giving way almost at once to the sense of multitude, a sense not obtrusive, but obstinate, so steady and unyielding that only an effort keeps alive the sense of personality and distinction. At Canton the multitude pours down the river to meet the boat in the hope of earning a few cents or even "cash." The stress of life may hang the issue of food or famine for the day on this struggle of the early morning. The multitude overflows the boats and spreads out over the river, in flower boats, which are as dull and unattractive as they are foul and leprous, in hat and slipper boats, skiffs, flat boats, boats of all kinds and sizes and shapes, in frail houses perched on frail piles in the mud along the bank. The multitude sweeps in long streams through the narrow street and it is give and take in the jostle of the way. "Multitudes, multitudes." The vision of Joel, in flesh and blood, in no dream of a prophet, fills the eyes and burdens the heart. Multitudes scattered abroad. Multitudes pressed together. All alike as sheep without a shepherd, and yet knit together and compacted as no shepherd's flock ever was.

Out of the multitudes of the river, without encountering the multitudes of the land, we passed into the mission compound under a large sign over the river landing, announcing in Chinese characters that this was the "Broad Benevolence Hospital," the hospital buildings and residences adjoining the mission property. The hospital itself and the physicians's houses attached to it belong to the Medical Missionary Society, the first institution of its kind in the world, organized in 1838. John C. Green was one of its first trustees and auditors. Thomas R. Colledge, F. R. S., M. R. C. S., of the East India Company, was for forty years its president, and in dying, said of it: "This is the one good work of my life." Two men have seen the whole history of the society and the hospital—Dr. Peter Parker and Dr. John G. Kerr. Dr. Kerr has been with the hospital since 1854. In these forty-three years 1,134,105 patients have been treated, one-half of them in the last ten years, during which also Dr. Swan has been associated

with Dr. Kerr. These patients have come from all parts of Kwang Tung province, and missionaries and native preachers are constantly gathering in men and women who heard of Christ and believed in his gospel in the hospital. Morning and evening prayers are held in the hospital, and all the patients who can are expected to attend. I shall never forget the sight of that audience as Dr. Henry preached to it. Old men and women bowed down with disease; young men and women, bandaged, limping, halt; little children running about over the tiled floor, and when they fell down, bringing their dirty little hands to be healed with a mother's kiss, just as children in happier lands do; some leaning forward intently, others with bowed heads, while the pleading, vibrant voice of the preacher thrilling with his message, declared to them the word of God. There is a daily school for women and girls in the hospital under Mrs. Kerr's care, where the poor, empty minds are filled with health-giving thoughts of God and a godly life in Christ. The doctors of the hospital have for years multiplied themselves by training men and sending them out to deal with knowledge and honesty with the diseases of their people, not dosing them with powdered tiger bones, or with compounds of the eyes, skins and bladders of frogs such as I saw the quacks making in the medicine shops. Dr. Niles, Dr. Vinton and Dr. Boggs have a class of young women whom they are teaching medicine while they carry on also their other work. Some women of great influence and character have gone out from their training to be object-lessons of the abysmal diversity between the Chinese and the Christian ideal of woman.

This diversity is yet more prominently kept before the people of Canton by the seminary—the True Light Seminary—of which Miss Noyes and Miss Butler have the care. For nearly twenty-five years Miss Noyes has been in this school, and her sacrifice, her indomitable perseverance, her ability, her devotion, have made it a mighty power. Five hundred women and one thousand girls have gone out from it, scores of them to give all their time to Christian service and hundreds of others to proclaim the gospel through the activities of common life. The wife of Li Hung Chang's doctor was one of these girls. Others are in Vancouver, San Francisco, Portland, Chicago and Washington, in Honolulu, Singapore, Penang and Maulman, and in cities and villages from Hong Kong to Kwang Si and the mountains of Hunan. Wherever they go a knowledge of the gospel goes. The graduates know the whole New Testament by heart, and many add to this Genesis, Exodus, Psalms, Proverbs and Isaiah. The aim of the school is Christ in the life rather than a little knowledge in the mind, though its work in every department is the most thorough education given to women anywhere in South China.

The mission's school for boys has been metamorphosed into the Canton Christian College, to whose trustees it was handed over several years ago. What Miss Noyes has done for the education of girls Dr. Noyes has been doing for boys. His school has been a Christian school, the great majority of the boys having been Christians and most of them coming from Christian homes. It has been no part of the purpose of the school to train boys for cheap clerkships in mercantile houses, and it has not done so, but it has sent out scores who have become preachers of the gospel and teachers. The three principles which Dr. Mateer advocated at the Shanghai Conference in 1890 have been acknowledged as the ideals in this school: (1) Education must be thorough; (2) it must be given in Chinese; (3) it must be Christian through and through. It is to be hoped that in the work of more general education, the college, as it is now, may lead yet more young men into the glorious service of the Redeemer, that they may not be seduced by the poor ambition to earn a few perishable dollars in an English clerkship.

Strong as its schools have been as schools, the Canton mission in them and in all its work is an evangelistic mission. It preaches the gospel, not only in hospital and

school, but also in street chapel, on the highway, in city and village and country. There are three euhrehes and three chapels in Canton city, and forty chapels elsewhere in the mission. There has been no loss of faith here in the oral proclamation of the gospel. And God has rewarded confidence in his promises and power. In the city and in the country, north, south, east and west, Dr. Henry, Mr. Vinton and Mr. Beattie, with native preachers, colporters and Bible women, spread abroad the knowledge of the law of God and the way of life. In the city also an independent church has been established, connected with the Presbytery, but wholly self-supporting and providing also lodgings for Chinamen coming and going. There is a rugged sense of independence in the Chinese, and there is ability to give, and what is according to their genius and need they will support. The Second church, to which thirty-eight were added last year on profession of faith, gave nearly \$500 for the year. It is a church with life and power in it, an inspiration to the preacher, as he looks down into the intelligent faces of one hundred and fifty women and girls from the seminary, on the patients from the hospital who are able to come, on the peaceful, pathetic faces of the little blind girls, on the well-dressed men and the cleanly women who make up the church membership. The natives have also a book-lending association, an interdenominational agency of their own which employs colporters who go through the country lending Christian books, for which they call after a certain period, to officials, mandarins or men of intelligence who will read them. Of all the churches I have seen, these Chinese churches seem to possess the greatest elements of latent power. Wherever he goes and in whatever he sets his hand to, the Chinaman succeeds. What faith is great enough to compass the mighty, irresistible power of the Church of Christ in China when fifty years from now the spirit of God falls upon her millions of stable, unwearying, indefatigable members and they behold the vision of their divine mission? The Taiping movement, the Buddhist deluge, will be as nothing to the work that will be done then; and done for the living and true God.

ROBERT E. SPEER.

### Christian Endeavor Topic \*

THE Bible yields its comfort only to those who recognize its value, and are conscious of their need. A well gives no refreshment to those who are not thirsting, and while it may be close to one almost dying for water, it gives no relief if its nearness is not known.

But like a well, anyone may partake of it according to desire and need. It may be a sip, or it may be a copious draught.

The twelfth chapter of Isaiah is a prophetic commemoration of divine mercy in restoring his people to their forfeited inheritance. But to saints of all ages it is an anthem of praise, the language of spiritual consciousness for those who have made the discovery of the all sufficiency of grace, and the comforts which truly delight the soul. Pascal says, "The great proof of the Bible is its adaptation to the wants of humanity." It meets them all.

This is not discoverable by human wisdom, but revealed by God's Spirit, as the well in the wilderness was disclosed to the fainting Hagar and her child. And as to her, so to all the weary and heavy laden, that question is addressed, "What aileth thee?" Within reach of all is that "sweet fountain of refreshment." On the last day of the feast of tabernacles, water was borne in a golden pitcher from the well of Siloam, and poured over the altar, and it was just as that jubilant rite was performed, that Jesus stood and cried, "If any man thirst let him come unto me and drink." The Bible is the smitten rock which yields its inexhaustible and all sufficient supply to those who know the gift of God.

There is no hydraulic art which can make those waters

\* August 8, 1897.—The comfort that comes from the Bible.—Isaiah 12:1-6 (A promise meeting)

flow. We have "nothing to draw with, and the well is deep." But whosoever heareth may take of the water of life freely. In a large town near New York, there still flows along a principal highway, a spring, where during the war of the Revolution, soldiers of both armies often quenched their thirst; and the story is often told yet, how on one occasion a British soldier was shot while drinking, by a foe concealed in a corn field across the road.

But no enemies are in ambush around the fountain of life. Refreshment there is safety and triumph and absolute satisfaction.

## The Sunday-school<sup>3</sup>

PAUL'S message to the philosophers at Athens was coldly received, and the result of his brief campaign must have been very discouraging. There was no faith with the message, however, and so he started for Corinth, to tell the same wonderful story. The latter city was forty-two miles away by land, or about five hours sail by water. It is thought by competent critics that Paul went by sea, that it was in the winter season, and that one of the shipwrecks mentioned in Cor. 11:25, may have occurred at this time. He went alone so far as human company goes, but the Lord found friends for him, and for eighteen months he did good service, working as a tent maker between the Sabbaths, and devoting these and presumably other spare hours to his earnest efforts for souls. The example of Paul would seem to suggest, that under certain circumstances, a preacher of the gospel would not sacrifice his usefulness by working with his hands for his temporal support. That is not the usual plan pursued by missionaries and evangelists to-day, nor is it altogether desirable that it should be, but Paul undoubtedly attracted men to his message by his manly and independent course. It could not be said that he was preaching for a living.

Corinth was a very wicked city. It was the political capital of Greece, and the residence of the pro-consul. It was the chief city of Achaia, one of the two great provinces into which Greece was divided by the Romans, Macedonia being the other. Though destroyed by the Romans about the same time that Carthage was destroyed (B. C. 146), Corinth was rebuilt by Julius Cæsar, and was when Paul entered it, in a most flourishing condition. Here representatives of various nations met for traffic, and so it swarmed with a trading population. This city was also noted for its "Isthmian games and for its pre-eminence in vice." Amid the pollutions of heathenism historians pronounced it "the most licentious of all cities that are or have been." To play the Corinthian was an expression suggesting that a man was addicted to debauchery. The very sinfulness of Corinth made the demand for the gospel the more urgent, and it was of this place, steeped in vice that the Lord declared "I have much people in this city." We sometimes sing and very truly,

O grace into unlikeliest hearts  
It is thy boast to come.

Jewels from the king's coronet have been snatched from foul city slums and from the godless mining camps of the frontier. The gospel has won its triumphs from all classes. We should never deem any field too uninviting for our labor in the Lord.

Paul's success in Corinth was not immediate or without obstacles. He sought to win the Jews but they blasphemed and he was compelled to turn from them to the Gentiles. He began with Jerusalem, but when they of the circumcision would have none of his Lord he turned to the Gentiles. In God's providence a house was secured for his meetings hard by the synagogue. We begin to wonder how many times Crispus, the chief ruler of the synagogue, looked at the house of Justus and at the persons going to

the services, before he entered and heard and believed. This was big game, and the conversion of Crispus, no doubt, gave a great impulse to the work. God is no respecter of persons in one sense for high or low, rich or poor, great and small alike have access to him, but God does sometimes seem to bring persons of influence to a knowledge of the truth in order that their influence may tell for the extension of his kingdom. The gospel is to be preached to the poor and the illiterate, but missionaries abroad wisely seek to get a hearing from the intelligent and controlling classes also. Abroad or at home there is reason for especial gratitude when a prominent man is converted to Christ, and his conversion is noised abroad, and leads to the discussion of the claims of the gospel. A reference to 1 Cor. 6:9-11, suggests that some of the converts were from the ranks of the licentious and abominable. The gospel net gathered a great number and a variety.

When God sets his servants a task he is prepared to give them needed wisdom and strength for its accomplishment. The vision vouchsafed to Paul (see verses 9 and 10 of our lesson) must have been greatly encouraging and was no doubt sorely needed. In his first epistle to the Corinthians we learn that he was with these people in weakness, and in fear, and in much trembling. No servant of God should allow such feelings to stay his service. Out of human weakness many a worker has been made strong. With God's inspiring presence fear turns to faith and trembling when it leads to trust, results in triumph. For all time Paul's campaign in Corinth stands as an inspiring example to the servants of Christ, to carry the gospel into the worst haunts of sin, and to toil and trust in spite of the most serious and seemingly immovable obstacles.

In the eleven verses which make up our lesson, a number of interesting names are mentioned—Paul, Aquila, Priscilla, Claudius, Silas, Timotheus, Justus and Crispus. All were used of God to bring about the success which attended the mission to Corinth. The study of these characters would be an interesting one, but the most impressive thought concerning them is the ruling and over ruling providence of God in making them consciously or unconsciously aid in bringing about his plans. Thus he uses the imperious decree of an emperor, banishing all the Jews from Rome, to provide loving hosts for an apostle. Hosts and guests were of the same craft, an incident merely it may be said, but rather, we would believe, a bit of providential design. There is no want of food for thought in this brief study from the Acts of the Apostles.

## The Extreme Moment

"IT is the last straw that breaks the camel's back"—so runs the old proverb. But its reverse is also true, namely, that by maintaining one's hold to the very utmost limit of endurance the crisis is passed and the victory is assured. There is always a point of lowest ebb to the tide—that reached, the water comes brimming in again. While there is life, we say, there is hope. The flame threatens to expire; it is the merest spark, glimmering faintly among the white ashes. It is gone!—no, there is a glint of fire there. Blow it gently! It glows a little more brightly; and still a little more! There, the fire is burning again! It was saved because the faint, glimmering spark, almost at the point of extinction, was not suffered to expire. We are often tempted to despair—in matters of personal experience, in this or that Christian enterprise in which we may be engaged. We have endured to the utmost; we have put forth the very last possible effort. Ah, have we? Cannot the bow be drawn just a fraction more tense? Can we not bear one more partial turn of the screw? For that endurance will decide the matter for success. Hold on, hope on! It is darkest just before the day breaks. The last step gains the summit, otherwise the previous climbing is in vain!

O. A. K.

<sup>3</sup> International Lesson for August 1, 1897.—Paul's Ministry in Corinth.—Acts 18:1-11. Golden Text.—Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3:11.



## THE "COMPARATIVE SUMMARY" OF 1897-

We have one more Synod and five more Presbyteries than last year, there being now 229 of the latter. Some of these are of large area. Generally, our Western Presbyteries are large as to territory and our Eastern ones comparatively small; but there are notable exceptions; and those of our principal cities while small in actual area, are of the first importance for the many and liberal churches which constitute them. Distributed in these ecclesiastical divisions, we have now 7,631 churches—fifty-eight more than a year ago. But this does not fully represent our real growth for the twelve months, for 162 churches have been organized in this time, but the grand result is diminished by the dissolution of seventy-one, heretofore of record on our Minutes.

It is not the policy of the Home Board to sustain churches that are not needed, or in any way promising, merely to make a handsome showing on paper. Many of our churches are affected by the fluctuations of population. These have been and still are, more frequent in our country than in almost any other. Good times and bad times make little difference with the desire for change. The native population, especially its younger portion, are affected by it. And thus our once steadfast church constituency, right on from parents to children, are hardly to be depended upon. In many "a storied neighborhood," their farms and even their houses are passing into the hands of those of another faith, or it may be of none at all and thus a church which has flourished for long years, is brought low, and it may be actually dissolved for want of support—the graves of the pioneer fathers and mothers being yielded to the cold custody of those who know little concerning them! This is the short and pathetic history of some of our old churches here at the East.

But it is in the great West that these "dissolutions" more often take place. And, in most cases there is not much loss, but rather gain, in their wiping out. Railroad centres, mining interests, lumber and agricultural markets often change or "dissolve" in the developing West, and thus villages and towns arise and vanish away, and their churches with them. So it has come about the past year, that the country over seventy-one of our churches have been dissolved! In some cases, there was only an organization worshipping in a hall or private house, the time of church-building having not yet come. Our Church Election Board puts a wise restraint on this matter of precipitate or unduly expensive church building.

Three churches have come to us from other denominations, and we have sent one to them by way of requital. Nor should it be forgotten that many of our 7,600 churches sustain missions and outlying Sabbath-schools, and are thus radiating centres of Christian influence. Probably there has never been more of this legitimate and necessary activity on the part of both city and rural churches than at the present time. It is of the greatest promise. Our Presbyterian churches are often the oldest, even the pioneer religious organizations of their respective neighborhoods, and thus the initiative of any needed religious work devolves upon them, as it does not on churches of more recent history.

No less than ten separate specifications of the page of figures before us, relate to the ministry in its several stages, from that of candidates down to those who have died during the year. The number of candidates is 1,433—a falling off of 175 from the high water mark of last year;

but yet a little above the average of the previous half dozen years. In this enumeration Local Evangelists have had mention for now four years, their Presbyteries recognizing them for specific terms of service. Their number is now 157. They began in 1894 with 102, reached 215 the following year, and then fell to 176—the present is also a decreasing number. We should say it might be well for them after these four years of "experience," to get together along with some of our judicious pastors, and compare notes, with a view to increased efficiency. They have done good work, proving very helpful here and there, but it is to be feared that there has been a little too much disposition to work on the big lines of Mr. Moody, Mills, Chapman, and others we might name. Whereas, the best work is often done in a single church, or hamlet, rather than in a group of churches, with no end of attention to organization and detail.

The number of our ministers is 7,129, or 502 less than our churches. The majority of them are settled pastors or missionaries. About an average number, one year with another, were installed as pastors last year, namely, 535, while the number of dissolutions of this tie is given at 429—thus showing a gain in pastors of 106. Of ministers who have come to us from other denominations there has not been the usual number, it having dropped to 62, while in 1894 there were 105 and the year before 127! It must be that the Presbyteries are exercising a little more care and circumspection in this matter.

Of ministerial efficiency the past year, as gauged by results that can be tabulated, all things considered, there is no reason to complain, but rather reason to thank God and take courage for the new year to come! Other aspects of this important "Summary" we shall notice at another time.

There was so much interesting matter sent us for our Educational Number last week that it exceeded the capacity of our columns, and we were obliged to hold over the paper on "The Education of Irregular and Tenants," which will be found in this number, and we hope will be read with care. If we do not think of, or plan for this class of children, they will be likely as grown men and women to force themselves upon our attention by their misdeeds and to become dependent upon the public for support either in prisons, houses of correction or the poor house. We may well be grateful to the devoted men and women who have so wisely planned and carried on these schools as the best preventive of crime and pauperism.

All who desire the advancement of our Negro population, will take pleasure in reading Dr. Grimke's account of the Conference at Hampton. It seems to us that the action taken could not well have been more timely and wise. It will be found on page 28.

The Assembly's Minutes for 1897 and the Reports of the Boards reached us, all complete, just at the close of July. This ecce a considerable advance for our Stated Clerk and we congratulate all concerned in the production of these biggest of yearly church records!

The reports from Cuba show no relief from the dark picture. It is the same old story. It is now the rainy season, so there can be military movements on a large scale. How can the Spanish army make its way through constant rains and drag their cannons over mountains and through morasses where the heavy artillery must sink to the hubs? But if the war makes no headway, there is one thing that does go on, the enormous cost in money that must sooner or later sink old Spain in financial ruin. It would seem as if the crisis was only a question of time.

On July 24th, Miss Willard went by invitation to what was formerly a part of the township of Dublin, New Hampshire, to visit the old home of her great grandfather, Rev. Elijah Willard, Harvard, Massachusetts, fifth in direct descent from Henry, son of Major Simon Willard, one of the founders of Concord, Massachusetts. The old home and church are practically intact and the beautiful valley nestling at the foot of Willard Mountain, beyond which Monadnock raises its protecting form, is one of the loveliest in New England. Miss Willard and Miss Gordon participated in the Christian Endeavor praise meeting in the historic old church, and placed water lilies (the emblem of the Woman's Christian Temperance Union) on the grave of Rev. Elijah Willard, who died at the ripe age of eighty-eight, after serving forty years as pastor.

Bible Conferences are now one of the features of the mid summer season, in Great Britain and here in the States. Many were interested in the recent careful review, by Dr. Marling, of the teachings at Keswick. Now at Northfield, at Niagara-on-the-Lake, at Winona, Indiana, at Keuka Lake, New York, at Toccoa, Georgia, August 11th, (the first to be held in the South) and at a few other places these Conferences are called. And for the first time one is to be held at Ocean City, (six miles south of Atlantic City) New Jersey—to proceed on the same lines of Bible study, and religious conference as the above. The Rev. J. F. Carson, D.D., of the Central Presbyterian Church, Brooklyn, will have direction of this Conference and preach at the opening session on Sunday, August 15th. A morning devotional meeting will be held as the usual routine, and two conferences during each day. W. J. Erdman, D.D., L. W. Munhall, M.D., Rev. J. R. J. Milligan and others are expected to take part. The Rev. S. Wesley Lake is the President of the Ocean City Association.

The American Sabbath Union organized at Washington, D. C., December 12th, 1882, (largely through the worthy zeal of the late Colonel Elliot F. Shepard) was heartily indorsed by the last General Assembly. That body took action reaffirming its strong opposition to all forms of Sabbath desecration; and calling upon its ministers and churches to maintain, in every proper way, the integrity of our American Sabbath. It was recognized by speech and resolution, that the restful and religious uses of the Lord's Day are menaced by new and alluring forms of recreation and amusement, as never before, and that only an awakened and untiring vigilance can stem the tide of worldliness now setting in. Dr. George S. Mott is the President of the Union and Dr. Israel Wistar Hathaway its General Secretary, with headquarters at 203 Broadway, New York. The Treasurer is Colonel Alexander S. Bacon, 84 Wall street.

Mr. Gladstone, in recently thanking Dr. Dawson Burns for his review of the "Papal Encyclical," remarked: "I derive much satisfaction from every fresh effort to withstand and baffle the incessant efforts of the Papacy to establish absolutism in the Church of Christ."

It is said that an authoritative Life of the late Charles Haddon Spurgeon is now in course of preparation. The London Presbyterian says: "Mr. Spurgeon himself had made some progress with an autobiography, and this will form the basis of the book." It should be an interesting volume.

The Board of Aid for Colleges and Academies at a meeting held July 27th, accepted the resignation of its Treasurer, and appointed the Secretary Acting Treasurer. All remittances should therefore be sent to E. C. Ray, Acting Treasurer, 30 Montauk Block, Chicago, Illinois.

## THE ISLAND OF PALMS.

## A LETTER FROM SECRETARY SPEER.

AMOY HARBOR, May 30, 1897.

The Island of Palms is Hainan. There is no spot on it, it is said, from which a palm can not be seen, and there are places, especially in the south, where almost nothing else can be seen. The Island is about the size of Palestine, lying between the eighteenth and twentieth degrees of north latitude, a day's journey southwest of Hong Kong by the steamers of a French Company, with a very high sounding name. If its steamers were only as large as its name, the ride would be delightful. As it is, the day's journey is a fair test of one's sea-going qualities.

The open port of the Island, according to the wording of the declaration, is "the port of Kiung-chow." The port of Kiung-chow is Hoihow. The former is the capital of the Island, a city of perhaps 20,000 population, while the latter is double the size, a thriving place on the sea coast about three miles from the inland capital. Foreigners have contended that both Hoihow and Kiung-chow are open to them, but the Chinese have insisted on the narrow interpretation, and would confine the barbarians to the sea coast city.

The Hoihow trade is large and flourishing, but it flourishes against difficulties. There is no harbor. Vessels thread their way through the dangerous banks of the Straits of Hainan and anchor two or three miles out. Small junks carry freight in and out. At high tide they can run up into the city. At low water wide flats of mud or sand intervene, studded here and there with ruins of old forts built by the Chinese during the war with France or earlier, the rusty guns lying exposed in the embrasures, and graceful palms awaying listlessly in the breeze, cool and pleasant from the south at this season, gently deprecating the very suggestion of war or of enmity. The steamers do not come into Hoihow at night, so the traveler is sure of a view southward to the white lighthouses, reliable and un-Chinese, part of the new work of the Customs Service under Sir Robert Hart, and to the great hidden fort fitted with powerful Krupp guns and made ready by China to defend her possession against France. Over the nearer waters, or it may be the gray mud flats, lies Hoihow, flat and inconspicuous, showing no frame houses even, such as on the main land in Kwang-tung rise with solid distinction above the low level of the houses of a town of any size. A good eye, however, will note two quiet buildings constructed of the prevalent stone. Their general air of frugal cleanliness and purpose identifies them on nearer approach as mission buildings. The customs official in whose boat we went ashore with the friends who had come out to meet us, pointed out the lights of the buildings as the shadows deepened: "That's the hospital and the doctor's house!"

Kiung-chow was formerly the location of our work in Northern Hainan. In those days it was a more important place than now. The plague scourged the life out of the city and now it is like a quiet old Pennsylvania town on an August afternoon. The Mandarin-speaking official class resident in Kiung-chow, as the seat of government, supplies opium and vice-wracked patients, but it does not furnish a favorable field for missionary work. It has been pleased, moreover, to insult and impede the work in every way and even to seize land purchased by the mission as the site of its necessary buildings. Wearying of the constant struggle, desiring a peaceful place and needing, as home people in their pleasant houses can little understand, some hope of release from the heat and damp of low uncared Chinese dwellings, the mission at last bought land at Hoihow and moved thither, though leaving some of the missionaries for a while in the old city. There are still people accessible there, and once each year for a

fortnight or more thousands of candidates for literary degrees come up to the examinations. These students are steeped in confucianism and conceit, but they can be told the Gospel message and carry it back to their villages in some hook or tract or in some remembrance of what they have heard. Special efforts are made each year to reach these men who gather to the number of 5,000 or 10,000 or 25,000 each year. Would that the walls of exclusion that shut these men off from us were crumbling as fast as the fine old serrated wall about their city!

The first missionaries in Hainan were the Jesuits, who are said to have come to the Island in 1630. Between Hoihow and Kiung-chow the country is one enormous grave yard. The present population of the Island is supposed to be about 1,500,000, and there are said to be more people buried in this one cemetery than there are souls now living on the whole Island. Among these graves are one of a German, dated 1686, and two of Portuguese, dated 1681. The modern Roman Catholic Mission began in 1849. The original work had almost vanished, though there were a few communities retaining traces of it. At Yu-lin-Kang bay in the south of the Island is a mosque telling of a vanished Mohammedanism. Protestant Mission work began in 1881 under Mr. C. C. Jeremiassen, who had been a Dane employed in the Customs Service. The mission that was established became a part of the work of our Church, at first in connection with the Canton Mission, one of whose members, Dr. Noyes, came down to baptize the first converts for Mr. Jeremiassen at Nodoa in 1885. There is now on the Island one European Catholic priest, a Portuguese, while there are seven, ten missionaries of the Presbyterian Church, two of whom are doctors.

The mission has two stations, Hoihow and Nodoa. Almost all the success that has been met with yet is at Nodoa, although the Viceroy of the Kwang-tung province of which Hainan is a part, explicitly ordered the local officials to burn down the property of the missionaries there and to drive them out. The people of the Island are of a very friendly disposition, however, and though they lack the enterprise and strength of the people of the provincial city, they oppose no more serious obstacle than indifference. At both the stations and at Vang-chiu and Loklah in the east and south of the Island, the people are on most friendly terms with the missionaries. The French they abominate and fear, and not without reason. The most trivial matters are made ground for extortionate claims for damages by the French, who openly boast also of their intention to take the Island and incorporate it with their Tonquin possessions, just across the Straits to the southwest.

Hainan is worse than a new Western State full of European immigrants. It is a Babel of tongues and a conglomerate of races, and in the centre of it is a large population of the Loi people, supposed to be of Malayian association. They love the Chinese with the same sort of love with which the Chinese regard the French. There is one standard language of the Island, however, the Hainanese, which has been given a written character only by the missionaries and by them only to a slight degree. The Gospels, however, have been translated into the Romanized colloquial.

Apart from warm memories of the missionaries, the visitor brings away from Hainan three distinct recollections. The first is of the difficulties under which the missionaries do their work, the second is of wheelbarrows, and the third is of pigs. The indifference of the people, the trying climate, the uncomfortable houses which most of the missionaries have to occupy, the opposition of the officials are a few of the difficulties. The wheelbarrows are one of the alleviations to one who does not allow the nov-

elty of them to pass away. A cumbersome wooden wheel made solid, departing not seldom from a perfect circle, set in the ends of two long heavy handles and turning in an unrolled groove—that is practically all, save two inseparable accompaniments, a coolie to wheel it and an infamous screech from the protruding grooves in which the axle turns. Those who can afford it take a sedan chair. Those who cannot take a wheelbarrow, and ride "straddles of it" leaning on the hambo frame over the wheel or with their feet resting on the handles and their backs on the frame.

But the difficulties of the work and the odious but exhilarating screech of the wheelbarrows stay behind when one leaves. The pigs accompany him, large fat fellows, each enclosed in his stout bamboo crate, four or five foot long and large enough to allow him to lie down comfortably in it. These crates are piled over the deck everywhere, three and four deep. The ship is practically covered with a quadruple layer of pigs. The Hainanese pig is objectionable enough in the streets or the homes of the people. As a fellow-passenger in a little boat on a rough sea, laid out four deep in the full evidence of his odor, his squeal and his obesity, he is worse company than some other Asiatic things, which is saying more than it would be pleasant to say more specifically.

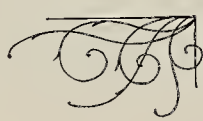
Hainan once produced a great man, and a true man—a man of real greatness and not a mere sycophantic traditionalist. His name was Hoi-sui, and he rebuked the emperor. It was in the sixteenth century and Ka-tsing was on the throne. Ka-tsing was a poor emperor and Hoi-sui told him so; pointed out to him that he was a selfish and silly man to neglect the government, and under the influence of the Tacit priests to waste his days seeking for the elixir of life, when he should be devoting what life he had to the good of the people and the service of the State. Naturally the emperor did not take kindly to such good advice and he ordered the Hainanese patriot to be killed. When he learned, however, that Hoi-sui feared death as little as he had feared him and had, indeed, said goodbye to his friends and bought his coffin in anticipation of the emperor's wrath, he commuted the sentence and threw him into prison. Under the next emperor he was released and reinstated in office. There is a gate-way to him in Canton, says Dr. Henry in telling Hoi-sui's story in *Ling Nam*, containing the inscription, "In prosperous times an upright minister." "The purest influence of Canton." He was an absolutely incorruptible man. When he died only a few copper coins were found in his house. When the Ming dynasty was overthrown the gate-way erected in his memory in Kiung-chow is said to have exuded blood, in evidence of his devotion to the State.

ROBERT E. SPEER.

"The three Boards of Presbyterian, Independent, and Baptist ministers resident in and about the cities of London and Westminster," have, it appears "been accustomed to unite in presenting addresses to the throne on suitable occasions from the date of the Revolution in 1688." The privilege was originally accorded in recognition of the services which the ministers and those whom they represented, rendered to the State at that crisis, and it has been confirmed by many precedents down to the present time. It was on this well understood basis that a deputation of twenty, representing each of the denominations, had the honor of being received to an interview with the Queen, at Windsor Castle, on July 15th. An address was read to the Queen by Mr. Jeffrey, and at its close, the Queen having made a personal as well as formal reply, the reader and Drs. Joseph Parker and Munro Gibbons kissed her hand in token of the love and loyalty they severally felt and represented. Refreshments were then served.

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## Rev. William Young Chapman.

Rev. William Young Chapman, pastor of the Church at Franklin, Pa., is proving himself a very worthy successor of the Rev. Drs. Dickson, Eaton and Bruce. Both as preacher and pastor he has a very strong hold upon the whole community. In his youth he was thoroughly indoctrinated in the faith once delivered to the saints, and he does not now depart from it. His people regard his preaching as thoroughly evangelical and conservative. Mr. Chapman was born in Westmoreland County, New Brunswick, and graduated from Mount Allison University in 1883. He took a Princeton College Masters' degree in 1888, and came out from Princeton Theological Seminary in 1889. In the Autumn of this year he was ordained and installed as pastor of the Olivet Church of Reading, his first and only charge, until he came to Franklin last winter. An interesting sketch of the Franklin Church will be found on page 13.



For the Presbyterian Banner.

## On the Shantung Coast.

BY ROBERT E. SPEER.

We reached Chefoo from Chemulpo in the midst of the Shantung harvest. The farmers were gathering in the corn and the millet, cutting each stalk up by the roots that nothing should be lost, while women and children followed them carefully, gathering the grass and tares, to be dried for fuel. The millet heads and the corn tassels have been threshed on the hard earthen floors, like the threshing floor of Boaz or of Araunah, and winnowed by the men with the fans in their hands, and the fields which a week ago were covered with the crops, have already been plowed and made ready for another sowing. There is no rest for the soil in Shantung.

In no other Chinese city where we have been are so many diverse forms of Chinese life seen so close together. The curious mixture of the open port is surrounded by the dense, diligent, depressing movement of Chinese city life, and on the edge of this, the village life of the farmer keeps on the stolid tenor of its way. A ten minutes' walk will take one through each of these three shades of life in China, and in the second he will find in Chefoo more than the average Chinese city's share of filth and foul stream and abominable odor. This is a severe indictment, but it is merciful. The dirt is atoned for in part by the birds. The Chinese are fond of bird pets, and hundreds of larks hang in cages before shops, or are carried about in their cages by their devoted owners. By the tombs of the Wangs, near Nanking, we met a shepherd leading his sheep, and carrying his bird in his hand. It is a favorite evening pastime of the young gentlemen in some cities to take their birds out for an airing on the city walls. Here and there large katydids are hung up in little wooden crates, and chirrup cheerfully to the workmen in the shop.

Very fortunately, we found a summer class of preachers and teachers gathered in Chefoo to receive stimulus and Bible instruction. These classes and the classes for inquirers are among the most effective agencies in the fruitful work of the Chefoo Station. At seasons, when iteration is not practicable, the missionaries gather at their own stations, such of the people as can come for Bible schools. Thirty leaders were present at this class, and in a conference with them we asked them some questions, their answers to several of which will be interesting. 1. What is your aim as workers? "To glorify Christ." "To save men." "To glorify the Father." "We have consciousness of our own sin and salvation, therefore we ought to preach the message." 2. How did you get a consciousness of sin? "Through the knowledge of the true God; we did not have it before hearing the Gospel." "We had an idea of morality as voiced in the laws of the land, but no idea of spiritual law or sin." "We did have the sense of sin, but had no true way of realizing its meaning and character." 3. How do you present the Gospel to the brethren? "I first present the idea of the unity of the true God and the folly of idol worship." "I emphasize the idea of atonement and the need of a Redeemer." "No two do it alike. We have our idiosyncracies. I myself present sin first, and show men the need of a salvation from it." "In preaching we ought to mention the name of Christ without cessation, so that even those hearing for a short time will hear of him." "I present Christ as God incarnate as nearly as I can, and some of his characteristics, his patience before his enemies, his sacrificial death." 4. What traits of Christ's character appeal most to the Chinese? "His love and willingness to sacrifice himself for others." "The compassion of Christ is very attractive." "The Chinese do not like to hear of Christ. Of the unity of God they like to hear, but at Christ as Son of God they only jeer." "The Chinese are familiar with the idea of vicarious sacrifice, of a minister for his sovereign, a son for his father, a servant for his master; but they cannot conceive of the death of the higher for the lower. That idea is so foreign to their notions as to arouse only incredulity." 5. How much of the truth does the ordinary Christian know?



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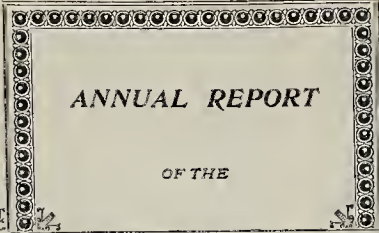
"He knows the unity of God and the doctrine of the Redeemer." "Yes," added another, "and he knows the Redeemer." "He knows the truth of the resurrection and of the Holy Spirit who acquaints men with the Lord." "There are many who know thoroughly all the fundamental truths, and who in the face of persecution preach in the market places and in their villages."

The instruction given to such a class as this during its month's session, is designed to increase the efficiency of men who have not had thorough college training. At Tunchow is located the college of the Shantung Missions, designed to give such collegiate training. I have said the college of the Shantung Missions; but it is really the college of China, for it has led and leads still the higher education of the whole empire. For solidity of work, definite Christian results, and wide-reaching influence, no other institution in China can compare with it. What it is and what it has done are magnificent monuments to the persistent resolution, the ability and skill of Dr. Calvin Mateer and his successor, Mr. Hayes. A due show of credit should be given to Mrs. Mateer, who has sunk her own life into the scores of students who have passed under her influence. No more appropriate sentiment was ever expressed

in this land of sentiments than the one inscribed on a large blue tablet in gold letters and presented to Mrs. Mateer by the Christians of Tunchow on her sixtieth birthday, "The Venerable, Nourishing Mother of Heroes." I gained at Tunchow a new conception of what can be accomplished against insuperable difficulties by a few lives of definite aim and indomitable will. The keynote of the Tunchow college and its work has been thoroughness. It has never tolerated shoddiness or superficiality. It has been uncompromisingly and avowedly Christian, and has never graduated a man who was not a Christian. It has been built up for the good of China, and not for the benefit of foreign merchants or the petty government service, and so has done its work in Chinese. "We have not taught English," said Mr. Hayes, "because we don't turn out correspondence and telegraph clerks. We are not doing that kind of work." As a consequence the Tunchow graduates are sought for far and wide as men of solid acquirements, commanding the respect of the Chinese as well as of those seeking knowledge of Western sciences; and this light-house of the Shantung coast is shooting its rays through Chinese darkness from Manchuria to Kwang Tung. How much this darkness needs such

light! I could fill a magazine with facts as to Chinese needs and conditions that would give but one side of the picture, to be sure, but that would be true, nevertheless, and that would make the heart sick. And the saddest feature of it all is, that the Chinese take it so stolidly, and look upon us with our reforms and preachings as barbarians, upstarts who should be learning in this celestial country rather than trying to teach it notions which were new with us when the present customs and views of China were already hoary with the sanction of centuries. In Tunchow Mrs. Seymour told us of an old lady living near her house, who told her that for thirty years she had never been so far away from her door as Dr. Seymour's dispensary, which was a few hundred yards away. Her little gray yard and the gray, dirty street before her door had been her world. This dirty, gray, listless, uninteresting, unvaried had been her sufficient portion. Only at last she felt yearnings for a larger outlook. There was life beyond her life, there was a world beyond her world. With all its stolidity and nerveless satisfaction with the past, some such stirrings as these are coming to China. There is the sound of a going, and things beginning to step and move. There is the sound of a coming, new light breaking, new things, new ideas, new life creeping in and waxing more and more. The old things will all pass away. As sure as God, even in China, all things will become new. Chefoo.

Paper G.



ANNUAL REPORT

OF THE

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*Presbyterian Mission Press*

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FOR

YEAR ENDING JUNE 30TH,

~ 1897. ~



# Annual Report

OF THE

## American Presbyterian Mission Press,

SHANGHAI, CHINA,

FOR YEAR ENDING JUNE 30TH, 1897.

*(Prepared for the Annual Meeting of the Central China Mission, September, 1897.)*



IN reviewing the work of the past year the uppermost thought is one of thankfulness for the many tokens of God's goodness vouchsafed us. The work has developed, doors have been opened, and the health of the workmen has been good. One death, however, occurred during the year—that of one of our apprentices. Of course the weak state of Mrs. Fitch's health was felt by all; but this trial served to form a background to the special manifestation of God's goodness in providentially opening up the way for her home-going under the care of Mr. Fitch. We are also grateful for the help and relief (during Mr. Fitch's absence) afforded by Dr. Smith's coming.

**Output.** The accompanying table gives particulars of the output of work during the year under review:—

|                                                                                                                                                          | <i>Copies.</i> | <i>Pages.</i> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|---------------|
| Scriptures ... ..                                                                                                                                        | 92,300         | 13,206,400    |
| Religious Books and Tracts ... ..                                                                                                                        | 262,740        | 19,214,580    |
| Educational, Medical and other works... ..                                                                                                               | 24,450         | 7,513,600     |
| Periodicals in Chinese ... ..                                                                                                                            | 108,790        | 5,663,500     |
| "    "    English... ..                                                                                                                                  | 17,810         | 1,043,310     |
| Sheet Tracts, Calendars, etc. ... ..                                                                                                                     | .....          | 1,959,400     |
| Miscellaneous works in English (including Reports,<br>History of China, Dictionary, Missionary Diaries,<br>Pamphlets, Hospital Blanks, etc., etc. ... .. | 29,982         | 1,950,163     |
|                                                                                                                                                          | 536,072        | 50,550,953    |

The above total being four million pages larger than that of the previous year, is accounted for by the large supplies of books required for distribution at the Triennial Examinations. Had it not been for these orders the output would have been smaller than those of the previous year, as during the year under review there have been a large number of small initial editions of works.

The delays in the composing and press departments involved in the carriage backwards and forwards of proofs to the authors, frequent change of text, fixing of style, etc., mount up in the course of a year. As such delays are frequently overlooked by friends getting work done the Press has occasionally been awarded a reputation for leisurely working. It might be well to mention, therefore, as an instance of how expeditiously work can be turned out, that the setting-up, stereotyping and printing-off of 10,000 copies of Dr. Martin's "Evidences," (170 pp.) was accomplished in a little over three weeks, without seriously interfering with other work in hand.

Among the educational works we have included Rev. T. Richard's 8 vol. translation of Mackenzie's History of Christian Civilization in the Nineteenth Century (泰西新史攬要). The table on foregoing page includes a portion of the third edition of this important work printed during the course of the year.

**Plant and Supplies.**

No notable additions have been made to the plant during the past year. Practically there is no room on the premises for more machinery. Enlargement is difficult of attainment. Prices of property around the Press are prohibitive, and the pieces of vacant ground viewed in the country were unsatisfactory. Extension is very desirable, as at present we cannot have native binding done on the premises, whilst there is no room for development in such lines as photo-lithography or photo-engraving. Machinery has been kept in good order. A new foundation for (with consequent rebuilding of) our old Cottrell machine has had to be reserved for execution to the Press holiday week in August.

The foreign maopien paper referred to in last report has proved very satisfactory. As we have frequently run out of supplies we placed orders last March for twelve tons, to come out at intervals, and thus ensure continuous supply for our needs.

**Financial.**

Copies of the balance sheet for the financial year ending December 31st, can be seen at the Press, or at the Board Rooms in New York. From these it will be seen that the nett profit for the year whilst offsetting the salaries of Mr. Fitch and myself (the two members of Central China Mission connected with the Press), leaves a surplus that would help to offset interest of capital, were such an amount put on investment. But it is well to remember that the Press capital cannot strictly be regarded as the gift of the Church at home. It has largely accumulated through wise property arrangements and through good management and intelligent enterprise in times when there was less opposition in the printing and type-casting trades than exists now. It is well also to remember that one man is practically required in Shanghai for mission business.

There are about twelve hundred names on our Ledgers, thus well-nigh covering the whole missionary body in China. During the past year we have followed our policy of not taking in business printing (excepting in some cases, principally of obliging friends or other printing establishments, whose resources in type-casting, etc., are less than ours). Endeavors have been made by business firms for us to contract for some of their work; but we have declined, keeping prominent the idea of the Press as an evangelizing agency.

As in former years we have supplied type and other requisites to Mission Presses in Foochow, Peking, Seoul (Korea) and elsewhere. A good deal of time was spent, and pains taken, in supplying type, etc., to small Mission Presses starting operations in the distant provinces of Shensi and Szehuen. As large fonts of Chinese type can hardly be supplied to young undertakings, we have provided liberally for these

distant presses dummy type (type high blanks) which can have the proper character engraved on them by native cutters, when the exigencies of the letterpress prove the small but carefully selected fonts to have a too limited range. It was with particular pleasure we received a copy of the first Christian newspaper published in the province of Shensi, and recognised that the "dummies," as well as the regular type, were speaking to good purpose.

**Pirating  
Books.**

A notable feature of the past year, and characteristic of the growing desire for light and the native endeavor to get some financial benefit from it, has been the reproduction by the photo-lithographic process of a number of educational works, originally printed at the Press. Whilst there is no copyright in China successful attempts have been made to restrain this unauthorised reproduction. This has been done from no desire to limit the issue of good books; but to make it impossible for books to be issued from native presses containing a large part of Western learning with the application left out. In some reproduced books the essential part is omitted.

**Native  
Church.**

Fully 120 men are employed in the Press (not including outside native binders, for whom we have no room on the premises). Of these 46 are members of Christian churches. 32 are members of the Press, the South Gate and Hongkew Presbyterian Churches, 6 come from the Methodist Episcopal Mission, 3 from the American Episcopal Mission, 3 from the Southern Baptist Mission and 2 from the Church Missionary Society. In addition to these several of the workmen are adherents and enquirers. Every morning at 7.30, prayers are conducted in the Press chapel. The Christian Endeavor Society is a valuable help in keeping alive and warm the spiritual life of the Church. It arranges for the speakers' at the evening evangelistic meetings in the chapel. A notable feature during the past year was the affectionate and prayerful interest taken in Mrs. Fitch's health. The family were prayed across to the home lands, and they are yet much in the hearts and prayers of the Church members.

**Conclusion.**

We regret having to close this report without being able to give definite particulars as to the coming of Mr. Douglass, who was spoken of in last report as under appointment by the Board to come to our help in the work of the Press. Difficulties have arisen in the way of getting his business sold, and thus retarding his coming. We regret this for many reasons. The increase of native printing offices, their active competition and frequent securing of reprints (cheaper paper, ink, etc., being frequently considered as minor matters,) with fixed styles, means more and more the giving of new works with unsettled styles to us, thus entailing more foreign supervision. We feel the need, too, of help in developing new processes for printing illustrations, etc., whilst there is necessity for more direct supervision in the Press rooms to ensure the increase of actual printing time and the minimising of making-ready and idle time.

More than ever we need the prayers and sympathies of our fellow-laborers that the work may be carried on to the glory of God and be greatly used in the extension of His Kingdom.

GILBERT MCINTOSH,  
*Manager.*



If through the dark thine altar-tapers glow.

*Glen Ridge, N. J.*



## An Outlook in China

By Robert E. Speer

Secretary of the Presbyterian Board of Foreign Missions

A NETWORK of yellow streams, narrowing and broadening, winding in every direction over the wide plain ; low fields bounded by them, some flooded, some half covered with the water, but green with the tender freshness of the young rice-plants, some barely raised above the water's reach, and verdant with the low-cropped mulberry bushes which feed the silkworms of one of the finest silk districts in China ; boats of all sorts passing to and fro, large two-story passage boats like two sets of pigeon-holes, one above the other, and each hole full of Chinese passengers, packed in like chickens in a crate, and all dressed in monotonous blue ; small house-boats with roofs of bamboo or palmetto leaf, with the family babies leaning over the side, the family pig wiggling his curly tail on the prow, and the family poultry in a cage at the stern ; farmers' boats bound to and from the rice-fields with young plants ready for transplanting, or with loads of dead grass for fuel ; and now a light skiff drawn by a buffalo wading or swimming in the stream, with only his homely face above water, a small boy driving him with a rope ; guard-boats full of the sort of soldiers who were of use some centuries ago, but whose pikes are children's weapons now, with an old cannon mounted in a conspicuous place to give the impression that its custodians think it could go off ; men and women in the wet fields, preparing the ground for the rice with great hoes, or plowing or harrowing with buffaloes, or setting the rice-plants, knee deep often in the loam, children scraping the river bottoms for shell-fish, or gathering greens ; the whole country so flat that the sails of the boats in the myriad streams seem to spring from the ground, while great mountains yet loom up misty and blue in the distance,—these were a few of the many and fascinating sights which we glided past as we sat on the roof of a hotau boat,—a clumsy sort of house-boat,—and were

*Paper J*

SEPTEMBER, 1897.

VOL. IV.—No. 12.

# THE JAPAN EVANGELIST

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IN THE INTEREST OF

CHRISTIAN WORK IN JAPAN



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Thanking you all for your patronage,

I remain,

Sincerely Yours,

WILLIAM E. HOY.



MISS HARRIET G. BRITTAN.





Paper J.

# The Japan Evangelist.

VOL. IV.

SEPTEMBER, 1897.

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## THE JAPAN EVANGELIST.

EDITOR: Rev. W. E. Hoy, Sendai, Japan.

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## THE BOARD OF HOME MISSIONS OF THE CHURCH OF CHRIST IN JAPAN.

THIS Board has recently closed the third year of its work as an independent organization. The Board was hindered in its operations throughout the year by the same causes which worked against it during the previous year, though not to the same extent. These causes were mainly, first, the existence, in some of the presbyteries, of separate Home Mission Committees toward which local contributions flowed instead of coming into the treasury of the central Board; and, second, a general lack of information and consequent want of interest in the work of the Board. It was thus found impossible to secure that unity of spirit and of effort which is so necessary to the success of any important undertaking. But notwithstanding these hindrances the year

just closed has been the most prosperous in the history of the Board.

Work was carried on throughout the year at the following places in Japan proper, viz. at Kita-saku-gun and Minami-saku-gun, in Shinshu, where nineteen persons were baptized during the year; at Ota (Ibaraki ken) where the number of baptisms was also nineteen; at Mito where only one person was baptized; at Ueda, baptisms eighteen; work was done by the Board for a part of the year only at Gomen and at Kataji (both in Tosa), baptisms four, and in connection with the Nagoya Church, baptisms eighteen. With the exception of Gomen and Kataji, all these places were visited at different times by members of the Executive Committee and popular meetings held, both for believers and unbelievers, which resulted in much good. Owing to lack of funds with which to carry it on the work in the province of Tosa had to be relinquished at the end of March, 1897.

The work in Formosa is of special interest. A little more than a year ago the Board sent Mr. Kawai as a missionary to that island. It was understood, however, that his work would be largely among his own countrymen who had gone thither, rather than among the natives, at any rate for sometime. Mr. Kawai proceeded, under the direction of the Board, to Taihoku, where there was already a considerable number of believers gathered from different places in the home land. These Christians were from various churches, but the greater part were members



of the Church of Christ in Japan. They all united in welcoming Mr. Kawai and gladly co-operated in the work of securing a place of worship and in maintaining stated services for preaching and for prayer. They were greatly assisted in their efforts by Mr. Ri-Jun-Sei, a Christian gentleman of Taihoku, who had visited Japan shortly after the close of the war with China and at that time formed an acquaintance with the leading men of the Church of Christ in Japan. The work carried on by Mr. Kawai in Taihoku continued to grow in interest and the little company of believers soon came to number about forty, and many others showed an interest in Christianity and some began to study with a view to joining the Church when it should be organized. In November 1896 the Rev. Mr. Ōgimi visited Formosa as a Committee from the Synod of the Church of Christ in Japan, and on the 23rd of the same month organized a Church at Taihoku with a membership of twenty six. Eleven persons have since joined the Church on profession of their faith and several more by letter. Early in the present year Mr. Kawai returned to Tokyo in order to take his family back with him to his chosen field of labor. While in this part of the Empire he made many earnest addresses and sought in every way to arouse an interest in the work for Formosa. He was ordained to the ministry April 25th (1897), and soon afterwards sailed with his wife for Taihoku. He is a young man of great faith, of earnest piety and withal full of the missionary spirit. He has consecrated his life to the work of preaching the Gospel in Formosa, and he is not content to preach to the Japanese alone. He has already opened a Sunday School for Formosan children, and has his eye ultimately upon the barbarous tribes of the aborigines of the island, of whom these are said to be

200,000. They have no literature, cannot read nor count above ten. Mr. Kawai hopes some day to be able to preach the gospel among those miserably degraded tribes.

While Mr. Ōgimi was in Formosa last fall and winter he visited Tainanfu, where the missionaries of the English Presbyterian Church are at work. These brethren, in the spirit of the Master, gave Mr. Ōgimi a most cordial welcome and did him many favors. They strongly urged him to use his influence to get the Home Mission Board, of which I am writing, and of which Mr. Ōgimi was president at the time, to send a Japanese Missionary to Taiwanfu, to work primarily among the Japanese residing in that region. The Missionaries were so earnest in their request as to offer to pay out of their own pockets twenty *yen* a month for the period of one year toward the expenses of any one whom the Board would send for work in that place. Mr. Ōgimi presented this request to the Executive Committee of the Board immediately upon his return to Tokyo. The request was too important and the opportunity too good to admit of unnecessary delay. The Committee, therefore, at once began to cast about for a suitable man for this new post, and the matter was made the subject of earnest prayer. The result was that the Rev. Mr. Hirayama of Kumamoto volunteered to go to Tainanfu. Mr. Hirayama studied theology in Nagasaki many years ago, and later in Tokyo. He has long been engaged in the active work of the ministry in Nagasaki and elsewhere on the island of Kyūshū. Like Mr. Kawai he is earnest, sincere and devoted in his service for Christ. The Committee felt that their prayers had been answered when so worthy a man came forward, saying, "Here am I, send me." Mr. Hirayama arrived in Tainanfu in April and at once began his work.

The Rev. Thomas Barclay writing under date of June 19th says: "He (Hirayama) is prosecuting the study of the vernacular Chinese. He comes here every afternoon to read with one of our teachers, and teaches one hour daily Japanese in our schools. The attendance at Japanese services varies up to about twelve. I was down last Sabbath forenoon when there were nine adults present in addition to the preacher.....There is no afternoon service but they are beginning a prayer meeting on Thursday evening. I am very glad the services are being conducted. They meet in our City Chapel, which is two small for our Chinese services." Both Mr. Hirayama and Mr. Kawai are engaged in a work attended with many difficulties. We who have come here as missionaries to Japan can sympathize with them in their separation from home and friends and in the varied trials which they are called to meet. Let us hope and pray that their labor of love may be richly rewarded in the salvation of many souls.

The finances of the Board during the year were carefully managed. On the one hand efforts were made to collect as much money as possible, and on the other hand great care was exercised in the administration of the funds collected. The year opened with a balance in hand of *yen* 460.00, while the contributions from all sources for the entire year amounted to *yen* 1909.968. There was, therefore, at the disposal of the Board the sum of *yen* 2369.968 for the year. The total expenditure was *yen* 2365.513, leaving a balance on hand of *yen* 4.455. Of the amount contributed during the year there came from

|                                 |                      |
|---------------------------------|----------------------|
| Churches and Preaching Places.  | <i>yen</i> 1211.053. |
| Individuals (Japanese)....      | " 442.565.           |
| Missionaries (in Japan proper). | " 151.085.           |
| Missionaries in Formosa.        | " 60.000.            |
| " Special." (Eizetsu Kawai)     | " 41.365.            |
| expenses paid by Christians) f  | "                    |
| Total.                          | 1909.968.            |

Of the *yen* 1211.053 (see above) the sum of 338.58 was contributed by Churches and preaching places connected with the Board itself, as follows:

|                       |                    |
|-----------------------|--------------------|
| Minami Saku Gun. .... | <i>yen</i> 50.000. |
| Mito. ....            | " 44.580.          |
| Kujigun. ....         | " 24.000.          |
| Ueda. ....            | " 100.000.         |
| Taihoku. ....         | " 120.000.         |

Churches and preaching places wholly independent of mission aid contributed as follows:

|                                                                                 |                     |
|---------------------------------------------------------------------------------|---------------------|
| Nagoya Church. ....                                                             | <i>yen</i> 127.504. |
| Kōchi " .....                                                                   | " 68.500.           |
| Kaigan " .....                                                                  | " 60.000.           |
| Shinsaku " .....                                                                | " 38.000.           |
| Sendai " .....                                                                  | " 35.000.           |
| North Church (Osaka) .....                                                      | " 2.135.            |
| Shiba " .....                                                                   | " 32.000.           |
| Kōjimachi " .....                                                               | " 11.000.           |
| Hongo " .....                                                                   | " 10.000.           |
| Nihonbashi " .....                                                              | " 7.910.            |
| Hakodate " .....                                                                | " 3.129.            |
| Aki Preaching Place. ....                                                       | " 15.000.           |
| Gomen " .....                                                                   | " 41.500.           |
| Kataji " .....                                                                  | " 7.500.            |
| Omata " .....                                                                   | " 7.000.            |
| Woman's Society connected<br>with self-supporting<br>Churches. ....             | " 51.571.           |
| Methodist Protestant Chris-<br>tians in Yokohama. ....                          | " 13.907.           |
| Japanese Church in San<br>Francisco. ....                                       | " 30.000.           |
| Total from independent<br>Churches, etc.) ....                                  | " 561.656.          |
| Add, the amount from<br>Churches, etc., connected<br>with the Board (see above) | " 338.580.          |
| and we have. ....                                                               | " 900.236.          |

This sum taken from 1211.653, (the total of contributions from churches, etc.) leaves a balance of 310.817. Of this balance Churches, etc. indirectly connected with the Missions (that is, whose pastors receive pay for work in Mission Schools, or for other services rendered to the Missions) gave as follows:

|                                |                    |
|--------------------------------|--------------------|
| Daimachi Church. ....          | <i>yen</i> 19.513. |
| Ichi Baicho " .....            | " 18.986.          |
| Shitaya " .....                | " 7.224.           |
| Shūhā " .....                  | " 8.000.           |
| Ichigaya Preaching Place. .... | " 14.300.          |
| Total. ....                    | " 68.023.          |

Deducting this amount from the balance of 310.817 we have 242.794 as the sum contributed by churches

and preaching places directly more or less dependent upon help from the Missions. Of such contributors the following are the largest, to wit :

|                            |             |
|----------------------------|-------------|
| Osaka West Church. . . . . | yen 23,605. |
| Kanagawa " " " " " "       | 9,77.       |
| Nagasaki " " " " " "       | 9,295.      |
| Köbe (Heislün) " " " " " " | 9,227.      |

These four churches, I understand, pay the larger part of their pastor's salaries and other expenses, but are to some extent dependent upon the Mission, or Missionaries. I am sorry to weary the reader with so many figures. Moreover, I do not vouch for absolute accuracy in every particular, that is to say, I may be mistaken in one, or two, instances as to the exact relation of a church, or preaching place, to the Missions. But in general I think my statements will bear the most careful scrutiny. At any rate, it is plain that by far the greater part of the money contributed to the Board by churches and preaching places came from sources independent of Mission aid. When, therefore, in addition to this fact, it is borne in mind that individual Japanese Christians contributed the sum of 442,565, during the year, it is evident that there is an increasing desire on the part of the church as a whole to carry the gospel to those who know it not, on her own responsibility and at her own expense. In other words, that the Church of Christ in Japan is seeking to become as rapidly as possible a self-supporting and a self-propagating church. For this we ought all to be devoutly thankful.

At the late meeting of Synod the Board was instructed to raise the sum of yen 3600.00 for the work of the incoming year. Of this amount yen 1500.00 is to be devoted to the work in Formosa whither, it is hoped, the Board may be able to send another worker, to be located probably at Taihü. The sum of yen 720.00 is to be appropriated to work in

Japan proper; yen 960.00 to go to the salary and travelling expenses of an agent, or agents, of the Board; yen 300.00 to office expenses, including the publication of the "Dendö Hochi," monthly, and yen 120.00 is to be kept as a reserve fund, or to be used in cases of emergency only. The amount to be used on the travelling agents account and as office expenses may seem at first sight to be disproportionately large, being together more than one third of the entire amount to be raised, but this is because the latter amount is as yet comparatively small. When the whole sum to be raised shall have become 10,000, or 50,000, the travelling agents expenses and those connected with the office work will scarcely need to be increased. The amount appropriated to Formosa is large because of special opportunities, and because it is thought worth while to put forth special effort in that direction for the time being.

Immediately after the recent meeting of Synod the Board met and reorganized for the work of the year. The Rev. M. Uemura was elected president and the Rev. K. Kiyama travelling agent. The number of members on the Executive Committee was increased from five to ten. Plans for collecting money and for carrying on the work were discussed at length. Every member of the Board went away from the meeting with a full determination to do every thing in his power to make the present year the most successful of all. It is confidently expected that Mr. Kiyama, as agent of the Board, will be able to arouse a greater interest in the cause of missions throughout the church than has ever existed heretofore, and at the same time also to secure greater unity of spirit and of action. As missionaries we shall watch with profound interest this development of church work. True, it is as yet the day of

small things, but let us not despise it. Let us rather give the movement our sympathy and our prayers praying that God may guide in all the affairs of His church in this land; that He may establish it in every good work and word, and make of it a glorious church, not having spot or wrinkle or any such thing.

T. T. ALEXANDER.

#### SOCIAL MOVEMENTS IN JAPAN.

Rev. I. Ané, Okayama.

UNTIL a few years ago nearly all the social and charitable enterprises in our country were started and sustained by Christians. At that time outsiders began to be touched with the spirit of the age and hastened to compete with Christians in these, as in other matters.

Public opinion tends decidedly at the present time toward such kinds of enterprise. Buddhists have their own institutions founded on Christian models and the government is no less zealous in encouraging this spirit. But we have grave doubts as to whether these movements will succeed. It may seem too presumptuous to say that these social and charitable schemes when without Christianity are just like bodies without souls, but such is beyond doubt the truth.

Some one will name the Red Cross Society in Japan as an example of success. Well, we may call it a success if the number of its members is the main element in success. It is very doubtful however whether the Red Cross Society would long stand alone. I mean that its condition would be very different were the Society not led by Prince Komatsu and many other illustrious men and women who stand high in the social scale. At present, to be a member of the Society means social honor. Hence many persons do not mind paying a comparatively heavy sum for the society's badge.

It is noticeable that Christians do not as a rule pledge themselves as members, though it must be admitted that there are some followers of Christ who crave worldly distinction. There is of course no reason why we Christians should hesitate to join the Society which itself was Christian born, if it is conducted in a proper way. We delight in all kinds of benevolence but we can not awaken any enthusiasm in ourselves for a work accompanied by so much trumpeting and decorating. It is almost disgusting to see a man wearing a silver medal on his breast and marching like a soldier in triumphal procession. Not only honor, but many privileges are given to the members. They are allowed the best location at R. R. stations or other places when the Emperor or the Empress are welcomed by the people. They are entertained at the annual meeting and on other special occasions.

This is the best sample of charitable service done in Japan outside of Christian circles. How far alas! it is from the teaching of Jesus: "Take heed that ye do not your righteousness before men, to be seen of them."

The people seem to think that they can engage in benevolent enterprises without understanding what charity means. It is a monstrous mistake that they do not entrust such work to the guidance of Christians.

When our Empress Dowager died, the Imperial Household distributed a large sum of money among the prefectures as a memorial. Okayama prefecture in which our Orphanage is located received about ten thousand yen. After long consideration, it was decided to use this money for benevolence. We felt that one half of that sum at least might well be given to our asylum. Many thoughtful men other than Christians held a similar opinion. But we Christians on this occasion as always before

neither said nor did anything to secure a share of the benefaction. The local government together with the prefectural council decided to engage themselves in benevolent work. To that effect they voted to solicit further subscriptions so as to command a fund amounting to fifty thousand *yen*.

This is very surprising when we reflect on the risk involved in starting a new work while there is close by a well managed orphanage which has already proved its worth during ten years of trial and experience. We are moved to say these things not through jealousy, but, a great anxiety about the future of work started in the way now proposed. It is not money but the man that determines the success of all true benevolence.

Let me turn to other phases of social phenomena. The socialistic idea is making rapid progress. At least the papers and magazines have begun to discuss this subject. A magazine devoted chiefly to sociological study has begun publication. A society with the same purpose has been organized. Another small society has been formed by socialists.

Readers of the *Record* will be quite surprised to hear of the growth of socialism in the far east, but there is strong probability that the principle will obtain wide acceptance. Our social state may not be such as to favour the rapid growth of socialism, because the distribution of wealth is not so unequal as it is in western countries. But Japanese, being idealists by nature, are not slow to embrace any theory which has charm enough to attract them. Those who call themselves socialists at present are none but discontented young men. Perhaps they may not exercise much influence, but we Christians must feel great solicitude over the first growth of socialism.

It is a plain fact that socialism without Christianity tends neces-

sarily to anarchy or nihilism. When Christians embrace socialism, they are not impatient to carry out the scheme at once in present-day society, but can wait many centuries if need be. But it is otherwise with the discontented young men who have no Christian faith and hope. They would not hesitate to carry out their purpose by violent means if need be. They have no ideal world in their own hearts, therefore they can not restrain themselves but seek to secure an even distribution of wealth at the earliest possible moment.

Thus we Christians bear a great responsibility on our shoulders. We must carry on our benevolences in a true Christian spirit. When the enterprises started by non Christians prove failures the crown of success will then fall upon our heads. We do not mean to monopolize all charity but we ought to have a strong conviction that it is our special mission to engage in such service.

As for socialism we must endeavor to make the people understand that it can never succeed without the spirit of Christianity.

We feel that the same social problems now troubling western lands await solution at the hands of us Christ's followers here in our own Japan.

#### JAPAN'S TEN COMMANDMENTS.

THE Kodokai, a society for the promotion of the moral virtues, recently drew up ten commandments, which we reproduce exactly as they were given by the *Japan Times* :—

1.—Be loyal to the Sovereign, filial to parents, and reverence divine beings.

2.—Respect the Imperial Family and love your country.

3.—Observe the laws of your country and strive to promote the national interests.

4.—Study hard in the pursuance of knowledge and be mindful of health.

5.—Devote the best efforts to your profession or avocation.

6.—Make a peaceful home and love your neighbours.

7.—Be faithful and benevolent.

8.—Take care not to injure other's interests. Practise charity.

9.—Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.

10.—As to religion you may believe in any one you choose, but be careful to avoid one that is injurious to the interests of your country.—*Kobe Herald.*

#### THE PRESENTATION OF CHRISTIANITY TO JAPAN.

From "*The Far East.*"

"HOW unaccountable," says a modern Japanese writer, "is the avarice of an old man. When we are young and our blood is hot, we earnestly desire fame, life is esteemed at a feather's weight, and honour is as weighty as a rock. But when we have achieved success and made for ourselves a name, we feel that we have immaterial things in abundance, and long for the material in which we are deficient; so that the shorter the future before us is, the more we are oppressed with what is called the Avarice of Death."\*

Much of the difficulty which we foreigners experience in estimating the Japanese nation arises from our not realizing the double character of the people. Japan is at once an old man and a young one. From one point of view it is young

Japan, with its "hot blood, earnestly desiring fame, esteeming life at the weight of a cormorant's feather and honour as a weighty precious stone" From another it is the old man, feeling that it has immaterial blessings enough and to spare, and longing for material comforts for its declining years. Yet there are not two Japans—there is only one—a blending of January and May.

Between the old Japan and the young, the interests of religion (I may as well limit myself and say the interests of the Christian religion) are sometimes obliged to go to the wall. Old Japan is quite satisfied with what it has got, the *me ni mienu mono*, the invisible, immaterial, portions of its civilization and culture,—its literature, philosophy, religion—are quite sufficient for it. It does not want anything from elsewhere in these departments of human thought, unless by judicious purchases in foreign markets it can increase its material wealth and solid comfort. Young Japan is seeking honour and fame:—if the adoption of the Christian religion would advance it along the lines of its ambition, it might perhaps listen. But at present it does not see how it is going to be helped by Christianity towards attaining that thing on which it has set its heart.

Before going further, let me guard myself from the supposition that I entirely blame the Japanese for their attitude towards Christianity. It is true that prejudice accounts for a part of the indifference that is displayed; and prejudice is always blameworthy. But prejudice is not a Japanese monopoly. I know Englishmen and Americans who are full of prejudices: I have even got some myself. Nor am I entirely out of sympathy with the young man who thinks of naught but fame and honour. Has not Shakespeare taught me that there is a time in life, when it is proper for a

\*Hakarizutaki wa rôgo no yokunen. Ware hito tomo ni kekizakari wa, hitasura na wo oshimi, ichi mei wo u no ke to karonji, chûgi wo banjaku to zouzuredo, kô nari na toge, me ni mienu mono tareba, me ni miyuru fusoku ni me no tsuki, saki ga tsumuru ni tsure, shiniyoku to iu shûjaka kesu. Prof. Tsubouchi in *Hito-kiri-ha.* Act. i. Sc. 2.

youth to sigh like a furnace over a ballad made to his mistress' eyebrow, and another when it becomes him to seek the bubble reputation even at the cannon's mouth? And if there be at the present moment a rush after material prosperity and national expansion, I may indeed see much danger to religion in these things, but I can't blame the Japanese for them any more than I can blame my own country-men, or my German and American cousins.

Nor would it be right to say that the Japanese are a race indifferent to religion. I say nothing of the magnificent temples in show places: but go where you will, in town or country, you will find places of worship, humble indeed and poor, but no humbler than the dwellings of the people who worship at them. These numerous temples could not have sprung up amongst people indifferent to the claims of religion. More than that, the rise of religious associations within the last few years, the Buddhist *Hansei kwai*, for instance, during the last decade, with its 12,000 members and its two periodicals, one in Japanese, and one in English and Russian, all show that the religious spirit is alive and that the national indifference to Christianity does not spring from an indifference to all religion.

Can it be that the slow progress of Christianity is due to the way in which it is presented to the people? I say "presented" purposely rather than "preached," because I want to make it clear that Christianity is presented to the people, to the leading people at least, by many others than missionaries. Japan is not dependent entirely upon missionaries for the presentation of the gospel. The literature of Europe and America is open to her, students listen to the teachings of Western teachers in Western Colleges, on the same benches with Western undergradu-

ates, or do domestic business in Californian homes. All the multifarious experience thus gathered up forms a large factor, I might almost say the largest factor, in the presentation of Christianity to the nation.

How then is Christianity presented? We present it each in his own way, according to the predominant feature in his disposition, and the Japanese receives it, each in his own way, according to the predominant feature in his disposition. Thus with some men Christianity is a matter of morals. They will extol the moral grandeur of Christ, the moral teachings of the Apostles, the moral influence of the Faith. The Buddhist does not contradict this, nor does the Confucianist. "But," he practically answers, "granting the exalted morality of Christ and His followers, does that give me anything which I have not already got in Confucius and Sakyamuni? Why should I leave them to take up something identical coming from a foreign teacher? My motto is *quieta non movere*." Besides he asks "Is the morality of Europe so very much better than the morality of Asia?"

Another mind will look at Christianity from its philosophical side. I am myself a firm believer in Christian philosophy, as I hope I am in every thing Christian and Catholic. But the longer I live, the more clearly I see the difficulties attendant on a purely philosophical exposition of Christianity. I cannot conceive myself becoming a believer in the Buddhist cosmogony, a law working the universe without a Lawgiver—but I know from the experience of many failures how difficult it is to demonstrate the existence of God to the unbeliever. The Buddhist philosopher has much that he can say for his philosophy. I do not believe all that he says: but his arguments are probable: and there are some Christian writers who deem that probab-

ity is the guide of life. To convert Japan to Christianity needs something more than philosophic speculations based on probability.

Again, others make much of history. Christianity, they say, has behind it the verdict of history. Yes; but so has Buddhism, and so has Mohammedanism. The whole world has history behind it; and to the Japanese mind, the Japanese history, with its lessons of practical wisdom and religion, is far more attractive, and appeals with far greater power than does the history of any European nation, or any epoch of Christian Church history.

It is true that history, philosophy, morality *combined* form a very strong basis for belief. But the three together would not convert Japan, to say nothing of the world. They are proofs for none but the learned.

There still remains another method of presentation, a method which differentiates Christianity from every thing else that claims the allegiance of the human heart. It is wrong to think that Christianity is merely a machine for saving souls by offers of bliss in a future life. Buddhism professes to do that. The object of Christianity is quite as much to exhibit before angels and men "the manifold wisdom of God," and to allow men even in this world to "taste of the powers of the world to come." In other words, there is a supernatural side to Christianity, which needs to be presented along with Christian ethics, philosophy, history, in order to put before the world fully the claims of Christ.

Supernaturalism is of two kinds: supernaturalism in the past, and supernaturalism in the present. The one is accepted by all orthodox Christians. We all believe in and teach the Creation of the World by God, the Incarnation of Jesus Christ, the miracles done by Him, His Resurrection, His Ascension, the

Descent of the Holy Spirit, the Inspiration of the Bible. But there is not much use in teaching a supernaturalism of the past, which worked centuries ago, unless we can demonstrate a supernaturalism of the present—the hand of God working in our midst. To do so is to produce nothing but a dead orthodoxy.

What we as Christians have got to show to the world is a God present with us, present in our hearts, in our Churches, in our lives, and confirming his presence "with signs following." The age of miracles is not over; and we as Christians have to demonstrate that it is not. There are still miracles of conversion, we have to show them:—miracles of sanctification, by which a man gives up all he has for the Truth:—miracles, not only over the minds of men but over the forces of nature—miracles which always bring blessings to mankind. Wherever there are signs of the supernatural power present among men there is no lack of converts to Christ. A cold intellectual Protestantism which rejects the present supernatural power residing in the Christian Church can never hear more than a half witness to Christ. And a half witness is a half-truth; and there is no lie so dangerous as one which is half a truth.

The reader will perhaps ask me what I mean by the supernaturalism of the present. I mean by it that the supernatural tokens mentioned in the New Testament still continue: that the signs "which follow them that believe," mentioned by St. Mark in his gospel are still to be found: that "the manifestation of the spirit" spoken of by St. Paul is still given to Christian men to profit withal: and that these physical signs are the tests which prove the reality of those more spiritual and invisible powers which the Church possesses.

Horace Bushnell in his book "Nature and the Supernatural" has



a chapter headed "*Miracles and Spiritual Gifts not Discontinued*", in which he shows that the Supernatural has always been more or less manifest in the Church from the earliest ages to within our own recollection. More or less, but chiefly less, judging by the criticisms which this chapter evoked. And yet he makes a good point in his preface to the New Edition when he shows that the acceptance of the supernatural in the past really depends on our acceptance of it in the present. "We come in due course to surrender the credibility of anything supernatural or miraculous, by renouncing the credibility of any such thing occurring now. The credibility of all such wonders, is, we think, according to the ratio of their distance: which is the same as to admit that they are in fact credible nowhere."

As a commentary on the above I may mention a book entitled "*My Life in Christ*" by John Sergieff (London, Cassells & Co. 1897). Its author is a Russian priest, residing at Cronstadt, and famed throughout Russia for his sanctity. When the Emperor Alexander III. was on his death bed, it was "Father John," who was summoned to minister to him. Yet it is not only to the great that he ministers, he is the friend of the poor peasant as well as of the Imperial Prince. Whenever he appears in the streets, at once he is assailed by crowds of poor imploring, not his alms, for he is as poor as they, but his prayers and his blessings. And why? Because he is an embodiment of God's supernatural power, present to bless: because, in answer to his faith and his prayer, God has more than once healed the sick and restored men to strength from impotency. Hence they crowd around him, and as they see him and hear his words, they somehow become more deeply impressed with the truth of the Chris-

tian Faith. Men like John Sergieff to-day like St. Vincent de Paul two centuries ago, like many a humbler man of whom the great world hears nothing, are standing proofs of Christian supernaturalism. They present the Gospel with power, because their word is followed by the signs of Christ's presence. The proof of present supernatural power, wherever it is given to the Church (for a man cannot get the miraculous power by himself, or when he likes), is the best of all proofs. It was Christ's proof. Like Her Master, the Church claims the power to forgive sins. Like Her Master she should vindicate that claim. "That we may know that the son of man hath power on earth to forgive sins, I say unto thee, Arise take up thy bed and walk." It is the line of demonstration which is the most logical and against which the fewest objections can be raised. Press Christian morality, philosophy, history, beyond their proper limits, and immediately there springs up the time-honoured antagonism between East and West. "What is then in Western religion that is better than what we have already?" But the Divine working transcends all national demarcations. The power is given to the faithful irrespective of race or nationality. And wherever it is given it claims the respectful attention of man, as being the voice and the finger of God.

It is the ultimate proof of all religion. For suppose,—and the supposition is not an impossible one, because the experiment was proposed in France, and we know that history repeats itself,—suppose a Committee of scholars should meet to devise a brand new faith, culled from the best thought of all nations. Such a creed might inculcate the highest morality, be most beautifully intellectual, accord with the very latest theories of history and science; but it would not be a religion, and the common

people who want spiritual food would speedily show their appreciation of it by leaving its ministrations and its altars severely alone. As Talleyrand said to the would-be founder of a new religion: "First get yourself crucified and then rise from the dead." Religion is not religion unless it is supernatural, and it must not only be supernatural in its origin, but supernatural throughout its life.

ARTHUR LLOYD.

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#### METHODS OF WORK.\*

E. H. JONES.

##### What Work?

The work of bringing a sufficient knowledge of the gospel to the minds of the unsaved to enable them to secure their salvation from sin, and hell, when they are so inclined. This inclining is the work of the Holy Spirit and is therefore out of our sphere.

What I shall say of methods will not be with any idea of giving you any plans that may be universally successful. Plans of work are best for me, and for you, when they are the result of our own earnest, thoughtful, and prayerful experience. Above all we should remember that plans are not nearly so important as are enthusiasm, industry, persistency, courage, prayer, faith. These constitute the motive power without which we have but inert material. The best plans without these will fail. The poorest with these will not be entirely fruitless. Let me say also that a love for the winning of souls—regardless of their education, or rank—a "hobby" for the profession

of the ministry—is presupposed in all missionaries as one of the prime proofs of their call to this work. But it is doubtless profitable for us to compare plans for our mutual edification; so I venture to write.

##### L-NUMBERS.

I have come to see that numbers have a very important place in our work. Here each missionary and native worker the country over has some 40,000 souls to bring to a knowledge of Christ, and salvation. We in the North have probably 50,000 or 60,000 souls to each worker. Without a knowledge of Christ these souls are lost. How to reach the largest number of people with my message of salvation is one of my constant subjects for thought.

To accomplish this end I find special meetings, places, and special methods better than stated meetings, and conventional methods, and places. *Matsuri*, festivals, *Hana-mi*, Flower Viewings, *Toshi-no-ichi*, New Years fairs, *Guyjin gai sen no iwai*, Soldier's Triumphal Return Celebrations, and such like popular gatherings, which provide us with great numbers of people, at leisure to hear our message, are more fruitful for our purpose than the regular *Kōgi-jo work*. On such occasions I find good judgment will enable me to avoid collision with the police and yet gather large crowds to hear the Word. I seek an open space apart from, and yet in full view of, the passing crowds. I must have a place that is retired from the noise of the fakir shows, and the shoutings of the toy vendors, and yet where the little knot of people who first gather may be seen from the thoroughfare. It is best to have the preachers and singers on a platform, a pile of lumber, or the veranda of a well placed house, higher than the crowd, that they may be seen and heard. We soon have a nucleus that will

\* Read at the annual conferences of Baptist Missionaries in Japan 1897.

grow rapidly to the extent of the open space.

#### II.—ATTRACTIONS.

The feeling of curiosity on the part of the street passers-by can be exploited within wise limits to get a crowd. I have not much sympathy with a false idea of propriety that will not allow me to use means to gather a crowd.

Respectable conventionality will go back and forth to a ten-mat *Kōgi-jo* in a retired street, and spend time, money, and effort for years on an audience of eight or ten when a move of half a block to an open yard in full view of the surging crowds of the great thoroughfare, a little music, some placards announcing in attractive terms the purpose of the meeting, and a few pictures or other things for object lessons would draw an immense audience. Do I believe in Salvation Army methods to draw a crowd? Yes, within sensible limits. Anything that is not incongruous with our religion may be legitimately used. I think simple noise is incongruous and may well be left to the monopoly of the *Hokke Kyō*. Tin pans, braying voices and instruments whose chief quality is noise, marchings of delicate women dressed in quaint fashions, and other shows that have no religious purpose, may be left out. But instrumental music and decorous singing, with pictures illustrating the historical events of our religion, and all natural objects that are beautiful or interesting may be used with propriety. But these things must be used wisely. There are people who allow lantern shows to run away with them. There are others who keep them strictly subordinate to the general purpose, and by this means are able to preach to ten times as many people as those who despise these agencies. I myself have used a roller organ with profit. It is not the highest style of

music nor is it as easy to sing with as might be desired, but for the purpose of drawing a crowd it is a success. If you can play a regular organ you are so much the better off than I am. A brother once remarked to me when I told him of my roller organ, "What do you do for a monkey?" "Ah!" I replied, "I substitute myself for the monkey and that makes all the difference in the world. I don't run it for a monkey show." I can sing with this *Kikai* organ, and after singing a couple of hymns I have my crowd, and go on with my preaching. After a half hour I sing another hymn and thus secure my audience for another half hour's listening. The pictures illustrating the International S. S. lessons I have used for drawing the people and for illustrating my talk. We must remember that we have in the masses of this people—and it is to them especially that we have as a mission dedicated ourselves to work—a great indifference to religion as such and especially to the highly spiritual ideas taught in our evangel. As there is therefore great difficulty in making plain to the common people these high and vital truths so we need all the helps we can get to make our meetings as attractive as possible. We will do well to make our preaching as picturesque as possible both to the eye and to the mind. Jesus did this with great effect. The common people heard him gladly as a consequence. We should not be above doing what our Master did. He used natural objects and striking incidents largely for illustrations. He preached attractively and effectively to a dissolute woman while he sat on the curb of Jacob's well, and pointed his lesson with the water drawn therefrom. He stood in a fisherman's boat and preached to the crowds upon the shore, claiming their attention for a deep truth through the sowing of

seed by a man in a wheat field nearby. He at one time preached trenchant truths from a Roman penny as an object lesson. At another time he stood the most interesting thing in nature—a little child—up before his audience and used him to point a needed lesson. At another time He called attention to the commonly overlooked beauty of the lily, as an evidence of God's thoughtfulness for insignificant things, and hung thereon a world enduring lesson. I have used my bicycle, my hat, the lamp hanging in the room, the sun, the railroad, the telegraph, etc. At times a series of pictures shown with the lantern at night, or the S. S. lesson pictures hung across the *Kōgi-jo* in the day time have served my purpose. While readily acknowledging that any one of you has more preaching ability than I have I have rarely lacked an interested audience. The number I can reach is usually limited only by the character of the place and my poor ability to stand the nervous strain of such work. When I am out on a tour I preach once and often twice a day and am glad to contemplate the number I have been enabled to reach by even the poor use I am able to make of the above means.

### III.—STREET PREACHING.

More particularly as to this method. I like it and do a good deal of it because I can in this way reach the largest number of people at the smallest outlay. You have no *Kōgi-jo* rent to pay, and you can always have a crowd. I used to think I could not do it. Even now there are some among you who can do it better than I can if you would only try. My *ji-byō*—my bronchial trouble—was a *jama* and my natural diffidence was a serious obstacle. There was need of a picturesque and striking style of talking—without

which you cannot preach effectively to a street audience. This was hard for me to acquire. But I have by perseverance overcome these obstacles somewhat. 'Then' you say "they will not let you preach on the street." I used to think this was a real obstacle. I found it only existed in my mind when I put the matter to the test. I had a long list of such objections to street preaching. Another was that I would be taking rank with the street fakirs and that would be undignified in a Christian preacher. Strange that we have to stand up to argue for a practice that has had the noblest and best exemplars from Christ, Himself, down through a long and glorious list of the ablest and best of the ages. St. Paul, the early Christian fathers and martyrs, Whitefield, the Wesleys, Joseph Parker of City Temple, London, our lately translated Gordon of rich memory, with most successful missionaries to other heathen lands in our day, all have largely used this method of work. I will not say that every one can use this plan of working with equal success, but I will say that seeing the imperative need of reaching the largest number of perishing heathen in the shortest possible time, and with the least expenditure of money, the missionary who has not learned to do street preaching when occasion offers has not yet acquired the use of one of the most efficient weapons of evangelization. Especially is this true where, as in Japan, for a greater part of the year the climate, and attractive out-door surroundings, make open air gatherings so popular. But you will say, perhaps, "Is not my standing in a *Kōgi-jo* and preaching to an audience standing in the street the same thing?" No, it is not. You won't get so much of a crowd, nor the kind of a crowd, nor will you be put on your mettle until you try to tell all that you experimentally

know of the gospel to a sea of upturned faces, some of whom are so distant that both you and he has to strain a point to make a hearing connection. There is an inspiration about it, an abandon in it, that will make you do your best. You will feel afterwards that you have enjoyed that half hour more than any half hour's preaching you ever did. The feeling that you have reached a large number who never heard the Good News before, that would not be likely to stop at the *Kōgi-jo*, will be a great satisfaction. Get a Japanese Christian or two, to help you sing, and to train in aggressive work, or if alone, with your organ, or if these helps cannot be had then with your own voice sing one of the songs of Zion. You will soon have an audience if the place is well chosen and if you have had an experimental knowledge of the joys of God's Salvation I'll risk your preaching.

But you say your Japanese co-laborers do not like it. That is so. There are some people who have so much dignity that they remind me of a fellow student at Newton Centre who was so polite that when he fell through the ice into the lake, and was in imminent danger of being drowned, called to a friend "Mr. Smith, will you be so kind as to hand me a stick." There are many who have so little idea of the awful danger of their fellow men out of Christ that unless the way to help them is quite conventional, and respectable, they would sooner let a soul die without the gospel than to do anything unusual. I have no use for such oyster-like Christians. I dare say however that the Lord with His wonderful resources and forbearance can and does use such workers. In Sendai all the missionaries joined together at the New Year, erected a *Koya* at the *Toshi no Ichi*—New Year's Fair—grounds capable of holding 300 or 400 people.

Three times a day we vied with the conjurers, contortionists, and travelling players in drawing a crowd. We had a good audience at every meeting for eight days and reached thousands of people in that short time who never heard the gospel before. As a contrast, the combined efforts of all the churches of Sendai by the regular work only reaches hundreds in a whole year, notwithstanding all the money and effort expended. Some of our Japanese brethren when invited to preach said they had never yet gone on the board staging of a straw-mat hut to compete with acrobats, and would not do it now. Well, we were sorry they were not large enough for a place in the scheme and leaving them out we went on with our work.

#### IV.—KOGI-JO AND OTHER WORK.

But much as I believe in street preaching for reaching the masses there is need for us to fully utilize the preaching place. It localizes the work. It is a place where inquirers can be gathered, and instructed more fully in the way. It is the place where some will gather who will not stand long enough at a street meeting to hear sufficiently. "This ye ought to do and not to leave the other undone." Street preaching is sowing broad cast. *Kōgi-jo* work is sowing in rows for more careful cultivation. How shall we work in the *Kōgi-jo*?

Have a Sunday school, especially if the dear sisters who work with us and who try to keep us straight will help personally and with the members of their schools, and we are glad to say that they are generally glad to do this. This Sunday School will give us not only the impressionable minds of the children, to fill with gospel truth, but also will afford us a leverage on their families. Let the place be tidy, brightly papered or painted, and well lighted, opening

on a much frequented thoroughfare so that the front can be opened for public preaching. Have a chance under the roof at front for any to enter without taking off their *haki-mono*, a *doma* for busy, tired people to rest on, they will stay longer if they have an easily available seat. Have a good provision of gospel tracts for distribution, and of Bibles for sale. Have the street and number of the *Kōgi-jo*, church, and missionaries' houses printed on the back of the literature to be disposed of. Advertise and sell the Bibles if possible at every meeting. Have the preaching simple, direct, evangelistic, not abstruse, without aim, argumentative. The latter quality generally produces *bōgai*, obstruction, the other two qualities argue conceit, and a failure to comprehend the true purpose of preaching, viz., the salvation of lost souls. I find it helps to a proper conception of our motive to gather the believers for prayer in private before the meeting. We pray for an outpouring of the Spirit's power upon preachers and hearers for that meeting: that souls may be snatched from the burning. Don't preach too long. Don't pray in the open front *Kōgi-jo* before a jeering mob. This is casting pearls before swine. Don't get too far back in the room, as if afraid of the audience. Don't get behind a table, nor drink cold water to make your ideas flow. Look your hearers in the eye, and talk to them rather than declaim before them. When you see them fidgeting and likely to move on tell them a story or sing a hymn. This will rest both yourself and them, and enable you to start out afresh, for the fault may be as much with you as with them. But there is work to do before the meeting. We need to ensure an audience often to be sure of having one. I start out in the vicinity of the meeting place accompanied by my helper, and with tracts

to introduce us. We canvass all the houses near until we have spent a couple of hours. Sometimes we go together, more often he takes one side of the street while I take the other. I pass a tract and invite the receiver to the meeting. We rarely get a rebuff. We often are received cordially, and have a good opportunity to preach a little sermon. This personal hand-to-hand work will help your vocabulary and rob your preaching of the dry-as-dust, booky style. Never neglect an opportunity to talk to your 'Riki' man, your fellow traveller, your carpenter, if you want to gain a copious colloquial style. The main object should be, of course, the salvation of these souls, but your own salvation from many things is also involved. Practising such a method in the afternoon even if a pouring rain should throw a wet blanket on our evening meeting, we have preached to a pretty large audience and do not whimper much even if we have to rest ourselves for the lack of a gathering.

#### V.—THE CHURCH WORK.

How to work with and for the church is a difficult problem. I think our work in Sendai—in which all our missionaries resident there are equally interested—and also my work in Miyagi Ken is tending more and more towards entire self-support. The church in Sendai has nearly passed through the acute stage of independence. For a time it refused to have help of any kind from the missionaries. But now it is coming to have a much more sensible mode of co-operation than we had before the break. There was a time when nothing could be done without the missionary. There was a time when nothing would be done with the missionary. After two years of experience of the latter method they are now willing to coöperate on a

new plan. In justice to them, and with satisfaction, we report that during the interregnum they have kept up their services, two on Sabbath, and three during the week without a pastor, and with but little help from the missionaries. True, I have preached for them some since I came back from America, and have taught the adult Bible class. Brother Hanhlen has occasionally preached also, and a good deal of visiting and Sunday School work has been done by Misses Mead and Buzzell, together with their helpers. But even if we had all been away I think the work would have gone on. Now they have hired a pastor working, with whom they expect to raise 25 *yen* for his salary, and the expenses of the church. Not more than four *yen* of this is expected from the missionaries.

My work out of Sendai is pretty satisfactory, and has always been harmonious. I am considering the plan of leaving the believers in the various places entirely to themselves, by having the evangelist live only, and work chiefly, where there are no believers. I think the sooner the Japanese are taught to depend upon themselves for financial support, and for the carrying on of the meetings in their own neighbourhood the better. I am strongly inclined to think with the late Dr. Nevius of China that the placing of a paid evangelist in a community where there is a little group of Christians, except he is paid by themselves, hinders them from doing any aggressive work, demoralizes the evangelist, because he is a part of the false system, and therefore creates a false impression of our religion among the heathen. In talking to thoughtful brethren on this subject I have been answered, "Yes, but we have inherited the system and it is hard to get rid of it." This is a practical acknowledgement of the

viciousness of the method. It is thought by many that these evangelists are largely doing perfunctory work. They hold two or three meetings a week, it is true, reaching at each of these meetings from three to six unbelievers, making about twenty per week as a liberal count. Many feel their duty done by doing that, and by a few visits, say to one or two houses a day, then drawing their salaries regularly, padding their reports—sometimes unconsciously or if consciously, excusing it by saying it is best to look on the bright side, they are as satisfied with themselves as need be. The *Kyūdōsha* for the inspection of the missionary when he comes around are produced. They are baptized on his recommendation, for what can the missionary know of the candidate with only a day or two in the place, and with the fairly good answering of all the questions at the examination. The missionary also is inclined to take a lenient view of the seeker, for his baptism will help his report to the home churches, and he hopes if the candidate is not as satisfactory as he might wish the resident evangelist will train him up after he joins the church. And so the number of believers is increased but the subsidy system having once been commenced has to go on. These believers do not add to the strength of the group financially or otherwise. The Christians of the place have been eoddled and carried financially, and otherwise, till they have no strength or spirit in them. Those who join them have learned enough of the system to have a hyper-sensitive financial nerve. The company has but little influence on the unbelieving community and often proves an actual hinderance to the work. The evangelist often does not do anything towards encouraging self-support among the believers. He finds it easier to collect his salary in full from the *Dendō kwaisha* than

worm it out of the people. He holds the opinion, and lives up to it, too, that to mention money to the new, and financially sensitive believer is suicidal; they would fly away and never come back again. Well, how will we correct the abuse? Why by the stopping of the flow of foreign money. I am myself so far advanced in the conviction of the harmfulness of the system that I am not looking around for more evangelists but am trying to study a plan of efficiently using the one I have. A good brother of another church who has gotten grey hairs since he came to Japan when asked by me if he did much touring replied, "Oh no, I have a corps of good evangelists now. I have them report to me and I go out to baptize the candidates when they need me. So I don't need to go out as I used to." And so thousands of mission eared, and expectant hearted thousands of hellbound heathen are waiting for the living-tongued, loving-hearted evangelist who shall come to them not as the agent of a foreign missionary society, but because his heart is aflame, and he is saying with Paul, "Woe is me if I preach not the gospel."

My brethren, I am coming fast to the opinion that we will not have such until the subsidy system is abolished and the Japanese convert realizes that he joins the church for work, for sacrifice. Thus will the Japanese churches come soon to pay their own evangelists, and pastors, and will then see to it that they do faithful work. We forget in our work that it is not by might nor by power but by God's Spirit, as we are taught in God's Word, by which we are to succeed, and we are continually asking for more appropriations for evangelists, and are apt to lose courage if we do not get them. We may have money. We may have more paid agents, but the

experience of the past will, perhaps, be repeated. As soon as we withdraw a part or the whole of the salary, or the money for the preaching place, the work stops, and we find the prosperity was all artificial. But some say, "The other Missions build fine churches for their Christians, and subsidize them, therefore we have to do it or be left behind in the race." I would like to ask in all honesty, the race for what? What race is it which we are apt to lose? For big and quick returns? For the praise of our churches at home? The applause of the world? Well none of us get enough of any of these sugar plums just now to make us sick. There never was a better time for reform. There never was a time in our Japanese work when less sacrifice would have to be made by going out of the 'race,' for it is a pretty slow race at best just now. But entirely aside from this, if we have been pursuing a false policy, and even the slow moving societies at home have come to think there is need of a reform—why not do away with the false system at whatever apparent cost? This work is the Lord's and He will take care that the man who follows His plan shall not come to ultimate loss, but rather will make a glorious gain. Of course the groups of Christians under the new system would need to be visited by the missionary or his *helper*, a helper, too, trained in the idea of self-support. The believers must be trained to hold meetings for their own building up, and for the evangelizing of their district. I have induced each group of believers under my care to select one of their own number for district pastor, to lead in the meetings, and to have the general oversight of the work in the place. Then I am trying to have Bible conferences for a week at a time to which I invite these pastors to come at their own expense



or helped by the church. I lodge them and feed them while they are in the city. They study the Bible, Church History, Church Polity, and Methods of work, etc. Thus I am looking forward to true self-support, i.e., self-culture, and self-extension. In one place the Lord has so blessed the plan that the Christians have formed a church, are preparing to build, have hired a preaching place in the neighbouring town to work for the heathen of the place. They keep up their Sabbath meetings, and have made several evangelistic trips to the tidal wave district, depending entirely upon their own resources. The training in self-support, and in aggressive work, that they are getting is worth more than the mere rolling up of a list of believers through the means of a paid society evangelist. I believe also, more and more, that all our missionaries ought to be practical evangelists. What work is being done in the theological seminary is better done because the teachers are doing what evangelistic work they can. The teaching thus gets a practical bias rather than a theoretical. The language that the teachers use, the ideas that are presented all have a living touch from our brothers' practical work on the field. Our brother F. G. Harrington, in his translations, gets help from any evangelistic work that he does, and he could profitably give half of his time to direct evangelistic work. Thus his translations would be more and more done in the living, expressive, picturesque language, and modes of thought of the mass of the people. Brethren Clement and Topping doubtless do some evangelistic work. I think the best part of the training they will give their boys will be that, by example and precept, they will teach them to work for the salvation of their countrymen. And what is true of these brethren, whose time is necessarily taken up with

school and translation work, is equally true of our sisters who are engaged also in educational work. I am glad that we as a mission are pretty well united in the opinion that we are sent out to Japan to bring these lost brethren and sisters of ours to salvation by the most direct and fruitful method, viz., by the preaching of the Cross of Christ. And I hope we will soon be able to induce our Japanese brethren to pay for, or do their own church culture and extension. Thus we will be able to drop the subsidy system from the work of our society, and spend all our funds upon the unsaved masses. The employing of Japanese Christians to do work that they ought to do gratuitously, and by themselves, is coming to be seen to be the mistake bequeathed to us by our predecessors in the work; and it has been extended and made more harmful by our unstinted use of society funds. We have found money to be a good lubricant of the running gear of our work and have congratulated ourselves at the sound of speed. But though we have seen the wheels spinning gaily around, and rubbed our hands at the prospect, we have found upon closer examination that we have used the lubricant so freely that the track too has been oiled and while the wheels have been spinning, no progress has been made.

#### IV.—IN GENERAL.

I have various items put down in my note books to do. You may have already thought of the same or have put them into practice. I give them for what they are worth.

#### Special Programs:—

Make the program for the meeting at the *Kōgi-jo*, or on the street, to ensure the address of your helper, and of yourself, and the subject of the tracts distributed, to be full of one idea. To do this your tracts would have to be specially prepared,

with one or two appropriate hymns printed thereon, and sung during the meeting. A little hand-stamp, which you should always have, could be used to stamp such tracts announcing the meeting in the evening. Thus your sermon, your hymns, your tracts, and your helper's address would have a coherency which few of our meetings have.

#### Special Tracts:—

Special literature prepared with reference to your audience, or the circumstances of distribution; as for instance with reference to the god of the town, or district in which the meeting is to be held, or to any special feature of the place would do much more good than indiscriminate distribution. In our district, for instance, the school teachers are set against our religion because they have gotten the idea somehow that it is opposed to the national spirit. A special tract made for these befogged, and befogged gentlemen would do much good. A tract made with blank spaces on the back to be filled in by the address of those wishing a call from the workers, or to propound a question by any having interest enough to return it might be useful.

#### Selling and Giving:—

In place of gratuitous distribution of Bible portions, except on very special occasions, better sell them. If you advertise them you may not be able to sell many, but what you do dispose of will make you feel good, for you will know that the man's interest has reached his pocket-book, which indicates much here as elsewhere.

#### Advertising:—

For advertising meetings, I find the International S. S. lesson pictures with a tag pasted on the bottom very useful. People stop to examine the attractive picture and read the notice.

#### A Sense of Proportion:—

Now a few words as to time for all this. I think Ernest Gordon was

considerably out when he said, "All a missionary needed in Japan was to get some knowledge of the language in six months and then go to work." It is well for us to get as accurate and as copious a knowledge of this difficult language as we can. And as helpful to this end we can do no better than to put into active practice what we have acquired even earlier than six months. But I think on the other hand we make a great mistake if we think we need to spend half a day of every day but Sabbath on language study after we have given the bulk of our time to it for the first three or four years. The student attaché at the foreign legations in Tokyo is expected to graduate into practical work after three or four years and it seems to me that we ought to be pretty well prepared for work in a general way in the same time. That is, I think a missionary of that time in the country to be doing what he ought to do in view of the terrible need: in view of the fact that these millions of Japanese all around us are hell-bound, should spend but a fraction of his time on direct language study or other secondary work. A surgeon on the field of battle cannot afford to spend very much of his time in furbishing up his weapons. The great and urgent need is promptness, and concentration. So the missionary of the American Baptist Missionary Union should not be too particular about his weapon if by so doing he gets but a minimum of his time for its use. You will never be able to satisfy yourself, or your Japanese helper, as to your adequate preparation even if you should spend the whole of your first term of service of eight or ten years on the language. So you had better do the best you can with what you have hoping to improve your ability by its exercise.

I want again to emphasize a matter above referred to, viz., the

proper use by missionaries of native evangelists. Much mission money is worse than wasted by hiring more evangelists than we can personally superintend. A helper to go with you, to hear you preach, which is a valuable part of his education, to be incited to enthusiasm by you is one thing. To place a Japanese preacher in a town where there are but a few believers, to hold a little meeting for eight or ten persons—often confined to the group of believers—two or three times a week and to draw his salary regularly making this the chief event of his month's work, which is I fear a common experience with us missionaries with regard to helpers, is worse than useless, it is a criminal waste of money. Unless a missionary can go often to his helpers, say at least once a month—to stir up the preacher's interest and enthusiasm by helpful words and example; and unless the preacher is enterprising enough, and conscientious enough to be dissatisfied with himself unless he has by house to house visiting, by street or *Kōgi-jo* preaching, reached with the message of the gospel some twenty or thirty daily I believe there is a great leak of funds, and a very bad example has been set for the Japanese churches as to the use of missionary contributions. In closing, let me say a word to prevent any misapprehension about my words which may seem to reflect upon our Japanese helpers. They are not the only ones that are apt to fall into perfunctory habits of work. And seeing their lack of helpful literature, their isolation from Christian fellowship, and the fact that many of them have lacked any Christian training in Sunday School or Church in their early life, it is rather a wonder that they do as well as they do. I wonder how we would do under their circumstances. And perhaps,

we missionaries, being human too as well as they, would work better and make a more economical use of our time if we had more close supervision. We all of us sometimes forget ourselves and spend too much time on secondary matters. We lose for the time our sense of proportion, and spend too much time on our own affairs, or on matters aside from the main work, and fud at the end of the day, or week, that we have to scrutinize our work very closely, and exercise a pretty wide latitude of judgment to discover that a proper proportion of time has been given to the work for which have been sent to this country. Let us be honest, brethren, with ourselves before we are exacting with our Japanese helpers. We can enforce and make effective our words of exhortation to our helpers only when they see in our conduct an example that claims their respect and imitation. I wonder how it would work with us to keep a daily diary of our work sending a carbon duplicating paper copy monthly to the home society, as is done, I understand, by the China Inland Missionaries? I often have to remind myself that the eye of the Master is upon me and I will one day be called to account for the way I have managed my stewardship. Perhaps such a diary as above described faithfully kept, if not sent home for the scrutiny of the home secretary, of which I am not sure I entirely approve, might be profitable to read and pray over at the end of the week or month. We might thus be enabled to make the most profitable use of our time as a thank offering to the Master who has done so much for us. We might thus also have our judgment of our helpers robbed of all uncharitable asperity, and by an exciting example secure their more earnest coöperation in "Bringing many sons to glory" in this "Land of the Rising Sun."

## THE NASUNO MORNING-STAR GARDEN.

Translated from the *Katei Zasshi*, by N. C.

SINCE his conversion in 1888, Mr. S. Hongō, the principal of the orphanage, has devoted his whole life to philanthropic works. He bravely met hardship and adversity with unswerving energy, in spite of his bodily weakness. This was the cause of the loss of his left lung. Being assisted by his faithful wife, he is now carrying out his plan, hearing every difficulty with a patience worthy of a Job.

The great earth-quake in the Binō district in 1891 led Mr. Hongō to establish an asylum for the children who lost their parents by the disaster. Tatsutochō, Azabu, Tokyo, was the place in which he started his work. In the morning, the children studied their lessons after a short service, and engaged in business such as blacking shoes, peddling daily necessaries, etc., in the afternoon. They improved in their lessons and works, day by day. But their livelihood was in a straitened condition. It happened once that they had not even a grain of rice to eat, while their beloved father was sick in bed. Fortunately his heroic wife returned home with *yen* 5.50, having sold certain articles at the Tōyō Yeiwa Girls' School. Thanking God for His blessing, they lived several days with the money. At another time, nothing was left but five squashes, but the inmates could hardly be fed with them. They prayed for God's help. The time-piece struck seven in the afternoon, and yet no food was given. How anxious they were! But lo! a certain man called on them in the evening and paid forty five *sen* for fuel, and one of the boys returned with one *yen*, which was liberally paid by a certain mistress for three boxes of coals, who, besides the money, kindly gave lots of egg-

plants and potatoes. Thus the children went to bed that evening grateful and happy.

It was in February, 1892, when Viscount Aoki, the present Minister to Germany, sent for Mr. Hongō to see him. He called on this gentleman at once, and, on being asked the object and plan of his asylum, explained them minutely. The Viscount admired his charitable work, and said: "I possess a field in the Nasuno plain which is now being opened. And I hope to establish there a Christian village. Would you not remove there and help me in the work?"

The orphanage at Tatsuto-chō was, at this time, located in the neighbourhood of the barracks, grog-shops, etc., and Mr. Hongō was thinking of their bad influence upon his children. Being blessed by God in the Viscount's kind offer, he determined to remove to the Nasuno field. The Viscount was so kind as to favor him in giving *yen* eight per month, besides letting him have the field free.

Then Mr. Hongō proceeded to the field place to make an inspection of the alone and to prepare for the removal. Seven miles from the station at Kuroiso, he found a lot remote from the din of the town; but in the bosom of nature. So far as the eye could see, it was all green with trees and shrubs. He thought this place well fitted for his work in bringing the helpless children up in the Grace of God and in the healthy influence of nature. Being greatly satisfied with the place, he returned to Tōkyō. In April of that year, he removed to Nasuno with twelve of the oldest and strongest children, leaving the other children under the care of his wife and Mr. Asai in the old place in the capital. After two months, the whole orphanage was removed to the field.

Here I would like to say something about Mr. Asai mentioned

above. It happened one day, when Mr. Hongō was absent, that a certain young man came to the Tatsuto-chō Orphanage accompanied by a ruffian. They wanted to see the principal, but Mrs. Hongō told them that she would be much obliged if they came again on the next Saturday; for on that day Mr. Hongō would return. On the following Sunday, the young man called on him, and, after talking some time, it was found that he had been a prisoner seven times. He confessed all his sins and crimes, and said that he was the man who threw filth into the House of Commons, when it met for the first time. Besides, he said that he read the Bible twenty seven times while he was detained in a prison. The conversation was concluded with tears by the caller. Mr. Hongō, seeing that he was truly converted, wanted at once to have him as an instructor of the orphanage. "How can you employ this sinful man for such a holy work?" he asked. "Yes, you have already repented of your sins. This house is under the kind protection of God. Any under His care can never be tempted to sins. You may stay with us." With this answer of the principal, the young convert became a member of the orphanage.

On the 4th April, 1892, Mr. Hongō and his children arrived at the Aoki farm, and for the time being, they rented a room in the upstairs of a cattle-house that belonged to the farm. The day was spent in mending the cracks in the wall with rags. When it became dark in the evening, they wished to have supper; but what they had for their food was not sufficient for them all, while the place was remote from town where they might get rice. Mr. Hongō made a soup by mixing *miso* (a kind of sauce) with rice, and told his children to eat their supper, making a handsome apology for his

negligence in not preparing for the supper. But they would not eat, saying, "We often omitted our meal for the whole day when you were absent; you are very tired to-day, and you will please take supper first." "Well said, dear children," said he, and supped with them. When they were supping, a certain farmer came with a fire-box specially made for the orphanage. This kind farmer, recognizing tears in Mr. Hongō's eyes, asked the reason; and, being informed, returned home and brought four bushels of rice. Thanking him for the kindness, they cooked the rice and ate very heartily.

All the inmates of the orphanage worked hard but cheerfully by day, and studied their lessons by night. Their work was begun with prayer and closed with thanks. No dissatisfaction, no complaining, but happiness and joy, though bed and food were poor. Through their honest influence, seven of the employees of the farm were converted.

When Viscount Aoki was going to leave Japan for Berlin, he entrusted all the affairs in the farm to a certain man. This man was not a Christian, and did not like the employees to observe the Sabbath. They were soon dismissed by the superintendent. But Mr. Hongō was not the least disappointed by this, for he had to fulfil the promise of Christianizing the village. He kept all the dismissed employees in his asylum and gave them work.

The superintendent began to persecute the orphanage, and no one of the villagers would lend a pack-horse, so much needed for the work on the farm. In addition to their persecution, some of the children were troubled with sores, being stung by certain poisonous insects. Nor Mr. Hongō's trouble did not stop here. The number of the children already reached over seventy at this time, while his regular income consisted

only of the eight *yen* paid by the Viscount.

At this time, a certain doctor from the Akasaka Hospital, Tōkyō, visited the orphanage to treat the children. While he was staying with them, he heard a little boy, some six years old praying thus under the shade of a pine-tree: "God, our Lord, give our father a horse. Give us the means by which we may go to a hot spring to cure our sores. I ask Thee another favor in which Thou wouldst give us night-clothes."

The doctor returned to Tōkyō, being greatly moved with the childish prayer, and raised *yen* forty eight, which he sent to the orphanage at once. Mr. Hongō bought a horse with *yen* twenty three and sent twenty seven children to a hot spring at Shiobara. The boy who offered the above prayer is Otokichi by name, left an orphan by the great earth-quake at Mino.

Thus Mr. Hongō and his helpers worked hard for eight months at the Aoki farm, opening the field and preaching the Gospel. But the persecution became so severe that they were obliged to quit the place. Mr. Hongō wrote the Viscount in Berlin telling him that he was obliged to leave the Aoki farm on account of persecution. On the 11th December, 1895, the whole orphanage removed to the present Mishima farm, on which the Nasuno Morning-Star Garden was established at last.

Viscount Yatarō Mishima is a Christian, through whose kind help the Garden was greatly assisted in fitting up things there in his field. It was located in the neighbourhood of the West Nasuno Station, which doubly facilitated the Garden. But nothing could be raised in the field till the following year, it having been left waste. Within a short time after the removal the orphanage was housed in a comfortable building, which cost *yen* 390. They

purchased a mulberry field of about three acres, with *yen* eighty, and mulberry sprouts, with *yen* sixty. Besides, a harber and a weaving shop, with eleven weaving machines, were obtained.

The First Month Festival of the next year was observed with thanks, for the orphanage could pay all its debts, though with great difficulty. But how did the children observe the festival with the small amount of one tenth of a cent which was left them after paying the debts! Mr. Hongō read some chapters of Deuteronomy to them, explaining the ten commandments, and told the story of Elijah, whom a raven fed with bread and meat. Thus the first day of the New Year was spent happily in the faith that they who trust in God shall never come to want.

Mr. Hongō was about to go out for New Year's calls the second day, when one of his children was attacked with pneumonia. Every means was tried in vain, and the child succumbed to the disease on the same day. But what could be done with the one tenth of a cent the only money possessed by the Garden! Mr. Hongō could do nothing but to pray for God's help. And lo! his prayer was answered, for a certain Christian association in Kyoto sent *yen* five on that day as a Christmas gift. He received the money with thanks, and used it for the dear child's funeral.

Furnished with three acres of mulberry fields and with a sufficient number of rooms, the honest work of the inmates could get the means of self-support by sericulture. Mr. Hongō fed eleven sheets of spring silkworm eggs; but he failed in this, being inexperienced in the work. But he was not a man to stop. He tried again with seven sheets, and was no more successful than the first time. At this time Mrs. Hongō gave birth to a girl, whom they

named *Ai* (love), for they thought she was a gift from God to comfort them in their troubles. When the mother got well, she tried sericulture again, and this time it was successful. Mr. Hongō succeeded too in raising potatoes, barley, beans, etc.

After trials and difficulties of various kinds, the orphanage came, at length, to possess certain means for self-support. But one thing which was of pressing need at this time was a hospital. It was under these circumstances that Kwanichi Onikawa, who graduated from the Medical Department of the Higher School at Sendai, visited the place, and established the Benevolence Hospital, maintained by the orphanage. Medicines, instruments, and other fittings necessary for the hospital, could, however, hardly be obtained. After a while, Mr. Onikawa left the orphanage, giving his place to a Mr. Makida.

Mr. Hongō did not sit and fret at the lack of the necessary articles for the hospital. From the 25th October of that year on he was seen, every evening, in a grove asking God for those things. Neither storm nor cold could overcome his undaunted spirit. His love of the helpless children was so absorbing that he even neglected to keep his doctor's prescription. Thus he continued to pray for sixty-three days. It was on the 27th December of the year that suddenly he coughed up blood. His doctor examined him and discovered consumption. From this day he continued to spit blood for several days. Thinking that he could never recover, he gathered his wife and the children around him to offer his last prayer for them. Mrs. Hongō read the twenty-first chapter of Revelation. Silence was succeeded with sobs. Even the most obdurate of the children began to pray. After that all of them worked hard in attending the sick father. Some

of them went to the foot of a mountain to get ice, some dug the roots\* of lilies; and some purchased chickens for soap, etc.

Mr. Hongō told his wife to prepare for the coming Christmas so that the children might enjoy it with the merriest heart, for it would likely be the last Christmas for him. When the day came, presents from friends graced the tree, tempting the children to merriment. But lo! neither kites nor shuttlecocks could win their drooping hearts. At the corners of the house here and there, there were groups of the children, praying the Heavenly Father for His help in behalf of their dear sick father.

By his doctor's advice, Mr. Hongō entered the Akasaka Hospital, Tōkyō, on the 11th January, 1895. The public came to know of his disease. Presents and contributions were sent to the orphanage. With these, the necessary things for the orphanage and its hospital were obtained, and the surplus was applied to Mr. Hongō's medical treatment.

After a while he left the Akasaka Hospital and entering the Yōjō-yen Hospital to apply for the injection of blood-serum. But this did not prove effectual, his fever always standing between 38° and 40°. Making up his mind that he should never be well again, he wished to bid his dear wife and the children his last "good-by," and so he returned to Nasuno. While he was recruiting in the orphanage, his fever gradually died out and his disease was greatly healed. Why this was so, no one can tell but God!

Although Mr. Hongō was greatly recovered, yet his presence in the orphanage was the source of his wife's trouble and the children's grief. That he should leave the orphanage for somewhere else to

\* They are regarded by the people as one of the dainties.

recruit there was available both for him and his dear ones. From such circumstances, Mr. Hongō made up his mind to proceed to America, thinking that he might get certain help from the philanthropists there.

The voyage was a difficult one. Storms and billows were constantly attacking his ship, whose engine received damage three times on the way, every time it being obliged to stop for repairs. After twenty-eight days from Yokohama, it arrived at Portland. Mr. Hongō is said to have spent these days in constant readings of the Bible and prayer, by which he overcame all his own difficulties on the voyage.

After his arrival he visited different orphanages, asylums for the dumb and the blind, and other philanthropic institutions in Oregon and California, telling of his own work in Japan and his purpose of coming to America. As the result, he obtained \$250 from among the Japanese in America. Of course the sum was much smaller than he expected, but he was so happy with the thought that even in a foreign country he could realize such philanthropic funds, not from foreigners but from his own kith and kin.

After staying in America for six months, he left for Japan. On the way, he visited Hawaii and remained there ten days. At this time the Christian Japanese in the island were engaged in constructing a church, which cost \$8,000, and were greatly straitened in financial matters. But they became so interested in Mr. Hongō's work that they contributed \$100 to his funds.

After he returned home, he consulted Viscount Mishima concerning the matter of purchasing land. This friend advised him to wait a little while, for then they might possibly find good land. But Mr. Hongō, not accepting his friend's advice, obtained some ten acres, which cost

from *yen* fifty to *yen* eighty per three acres. This land was uncultivated and desolate, but it could not now be purchased at such a cheap price. Thus, together with the former land, the orphanage has come to possess some twenty acres, of which every two acres are used as plantations for apples and mulberries.

Now let us see in what condition the orphanage spent the 29th year of Meiji, that is, the seventh year from its establishment. The year was a famine-year, as Mr. Hongō said; for the public became tired of the orphanage, and, in addition, the great tidal wave and several floods occupied the whole heart of the people. No contribution, no gift, but a flood's visit upon its plantation! Had it not been for the contribution sent from America at this time, which was promised him while Mr. Hongō was in America, he and all his dear ones would have starved. Even in such distress, the inmates were too kind-hearted to overlook their neighbours suffering from floods. They fasted a meal and contributed *yen* 1,37 to the sufferers. By the way, they had not fasted even once from necessity, except the above case, which may be taken as a sign of the progress of the orphanage.

Over sixty hales of rice were to be raised by autumn of the year, but the field being devastated, only twenty six of them were raised. Just the day before the seismic wave took place, *yen* sixty were realized from agriculture. Mr. Hongō, being informed of the calamity, visited the district, and used up all the money. But, besides rice, some forty hales of buckwheat and of beans were raised, while he was absent.

Toward the end of the year, the children wanted clothing, but no one sent them. To make them, *yen* eighty were necessary. How could the poor orphanage defray such large expenses? While they were



thus being troubled, their neighbour's houses were all burnt to the ground by a great fire. The children, who had been furnished with scanty *futons* (night-clothes), gave two of the futons to their neighbours. Moreover, *yen* five were given to one of their friends, who was in great distress. How could they pass the New Year's eve with a deficit of *yen* eight?

It was at this time that Mr. Hongō said, "My children lost two foster-parents in the 29th year. By the parents he meant Dr. J. P. Moore, of Sendai, and Mrs. True, of the Sakurai Girls' School, both of whom had been sending a great many Christmas presents to the orphans, but ceased to do the same, the former removing to some other place, and the latter having died.

The 29th of the last month of the year came, and at least two or three suits of clothing must be made. To seek some means of preparing them, Mr. Hongō left the institution for a certain place. How surprised was he and yet how grateful, when he came back disappointed, but found *yen* 21 sent from Rev. Hori, of Yokohama! In addition to this, one of his girls, who is now living in San Francisco, sent him \$ 20 in gold, together with \$ 6,60 from an American friend. With this money, all the inmates of the Garden held a merry Christmas, and entered the New Year.

During the festival days of the New Year, the children were happy and cheerful with kites and shuttle-cocks, tasting nice *mochi*, made of glutinous rice, which was raised by their own labour. Moreover, Mr. Hongō has almost recovered from his disease since this time. At present, the mercantile department, which was opened from the beginning of this year, is becoming prosperous day by day.

Some one hundred and thirty

children have been under the care of Mr. and Mrs. Hongō since the beginning. Many of them are now successful in their works in different firms and companies, whither they were sent from the Garden, after they had grown up. At present there are thirty-six children, ranging from three to twenty years in age, of whom one is dumb, another blind, and two insane. Some of these were nursed by their bad mothers in certain prisons.

Let me here say something about a Mr. K. Kato, who was once one of the crew of the Philadelphia. He is now earnestly working with the object of contributing some ten acres of land to the Garden. He is said to have contributed already *yen* 100.

Our readers should ask, How is Mr. Hongō, who lost the whole of his left lung, improving? Is it not said of him that he spat blood in Nasuno, in Tōkyō, San Francisco, Oakland, and Hawaii? Suffice it to answer that he does not seem sick at all, though he is thin. No one who sees his bright face and bears his happy and cheerful talk can think that he has lost one of his lungs.

#### THE SPIRIT AND PRINCIPLE OF THE DOSHISHA SCHOOL.

(Rev. Yokor's inaugural address).

IT is not too much to say that the Doshisha is now at the lowest point of her decline. This school, which instructed some eight or nine hundred students under the late Mr. Nijima's presidency, and occupied the first rank among private schools, some ten years ago, has now fallen into such a state as to have but three hundred students. The institution now stands at a critical point. The turning-point whether it will collapse or revive is the present one. When Rev. Kozaki resigned the presidency, the

Board and the faculty elected me to fill the vacancy, though I am inexperienced. I regret the present state of the school and have the earnest desire of restoring it to its former prosperity. And this is the first reason I accepted the offer of the important post. Besides, I have personally been in an intimate relation with the Doshisha. It has already passed through twenty years of work since I came to the school with certain kindred spirits and resolved to share our destiny with that of the school and of Mr. Nijima. I was very kindly treated by him while he was yet alive, and was elected one of the members of the Board when it was organized in 1882. Having such a close relation, how can I escape the blame of overlooking my grave responsibility when I fail to offer my whole being for the present Doshisha? Inexperienced as I am in this kind of work, success or failure can not be expected beforehand. But suppose I fail in carrying out my scheme, on account of my inability and imperfection; I can yet be consoled, if I sincerely offer myself for the cause, by the thought that I have fulfilled my duty. This is the second reason for my accepting the post.

The mere recollection of the former days of prosperity and the regret of the present deterioration can hardly be taken as the reason of reviving the school. It is necessary for this that we should recognize a certain mission which this institution has toward the civilization of Japan. Some hold the view that the Doshisha ought to exist as an organ of education because the Government schools can not meet the demand of the state education, on account of so many innovations and extensions to be effected. Not that this opinion is unreasonable, but to make this the reason for the revival of the school would be equal to despising

the noble mission of the Doshisha which has to do something for the future of our civilization.

The Doshisha is an organ of education and exists for a sort of thought. It was when the late Mr. Nijima was in America and appreciated the healthy influence of his college there that he was led to the thought of establishing such a school in Japan for the education of her youth. In other words, it was his desire to impart knowledge of the universe to young men, on the one hand, and to discipline them in the Christian spirit, on the other; so that a complete manhood might be established. Thirty years ago, the progressionists of Japan were dazzled by the mere material civilization of the West, while her conservatists adhered either to the Confucian teachings or to the Shinto doctrine of "the divine state." These classes of men were like the blind who pronounce upon the shape of an elephant by merely touching it here and there. Indeed, we can say that there was not a person at that time who could understand the great spirit which has been actuating European society and is going to lead all the civilization of the whole world. Wisely observing this circumstance, he resolved to transplant the true spirit of Western civilization upon the nation, thus standing between the worshippers of the material civilization and the conservative bigots. This is the reason why the Doshisha exists and why it differs from other schools. Hence Christianity has been a very important organ and religious influence has also been greatly appreciated in this institution, from its beginning. But this can by no means mean that the Doshisha is an organ of preaching the Gospel. It should rather mean that Christianity is a great organ for the education of the Doshisha.

We say that the Doshisha is a Christian school. By this we do not mean that it is a means of evangelization. Of course, the theological seminary, which is a part of the college, is a training school for preachers. If one wishes to see a school which is professedly an organ for evangelization, the Doshisha Theological Seminary may be presented to him. But a part should not be taken for the whole. Now, why do we say that the Doshisha, as a whole, is a Christian school? It is because we think that Christian thought and influence are necessary factors in building up the character of students. In other words, the Doshisha exists for an ethical idea of a certain sort. It aims to train the spirit and character of students by this ethical idea. For this reason we call the Doshisha a Christian school; or, it may properly be said to represent the core of Western civilization. On the name of this ethical idea, we do not lay much stress; but if it were asked, 'What' is the true nature of this idea?' we should answer that it consists of the following three thoughts:—

The first is *individualism*. Every one of our forty millions ought to be convinced of his own citizenship and of his individual worth as an element of the state. Of the Oriental ethical thought, lack of the idea of individuality is one of the greatest defects. True, men believe that the lower have the duty to serve the higher, and the latter to protect the former. But we can hardly find any sign which shows that individual right and duty are asserted and enforced. We believe it to be of the greatest necessity at present when almost every factor of western civilization is being adopted, that each of the people should come to recognize his own right and fulfil his own duty and thus become a good citizen. We of course recognize

that the idea of individuality has made certain progress during these twenty years. This thought is fully expressed in the constitution and laws of the state. But it is not too much to say that they are few who have the proper spirit of self-respect to recognize their responsibility as an individual. How many of the people there are who are molested in their individual freedom and development, just because they blindly obey the unreasonable opinion of society, or are compelled to act, without proper reason, in accordance with their inherited custom or the advice of their superiors. The idea of individualism should be much more emphasized when we see the tendency of forgetting individual worth, as the result of the introduction of western socialism. Just think how the present civilized society of the West made its development through its history, and we can easily recognize the true worth of individualism, which is a necessary factor for the future of the nation, as it has been so for the Western nations. There will arise various vices, when individualism is misused. Carried too far, it might become necessary to supplement it with socialism. But if a nation like Japan, whose country is small and whose population is not large (compared with certain great nations), and whose culture is yet low, desires to go hand in hand with the Powers and assert her autonomy, the forty millions of the people must, each and all, recognize their individual rights and duties and be trained in the spirit of true patriotism which comes from the sense of self-respect. We insist upon the necessity of individualism because present circumstances compel us to it.

Secondly, the Doshisha exists for *cosmopolitanism*. When the late Mr. Niijima started the establishment of the school, his friends and

a mission in America rendered great assistance by contributing large funds. Suppose these people had denied the cosmopolitan principle which disregards national peculiarities and prejudices for the welfare of all humanity, the Doshisha would not have been established. Men are so inclined as to think that this cosmopolitan principle contradicts the national principle, and that those who adhere to the former are the enemies of the latter. But we can not think so. On the contrary, we doubt whether the national principle, which is incompatible with the cosmopolitan, can be conducive to the maintenance of a state and extend its prestige. How did Japan, as she engaged in the Japan-China War for the civilization and peace of the East, appeal to the highest sentiment of Europe and America! and how did she evoke their admiration by the austere movement of her army and her well-regulated Red Cross Society! But has she gained the confidence and respect of the Western peoples by the behaviour of her people toward Korea, China, and Formosa, since the War? We can not but regret the immaturity of the nation's conception of morality. Are not the Formosan people, ignorant as they are, human beings just as we are? Are not the Chinese and the Koreans men likewise? And they are men too who have a big body, with blue eyes and red hair, and boast of the strength of their nation. Is it not the true way of maintaining the honor of the Japanese to be righteous and sincere toward all peoples and respect them as human beings? Any nation which desires to become a great power on the earth should thus be liberal and polite. We are very anxious about the future of the nation when we witness the prevalence of the anti-foreign spirit among our educational circles. How

noble and healthy is the principle of cosmopolitanism! The acme of the progress of the world's civilization consists in the development of all humanity. The Doshisha aspires to realize this ideal.

Thirdly, the Doshisha stands on the *national ethical principle*. The Bible says, "Righteousness exalteth a nation: but sin is a reproach to any people." We love the state to which we belong not because we think of the past glory of its history. The greatest reason why one loves his country should consist in the ideal which her people represent for the present and future of all humanity. The righteousness in the quotation does not only mean loyalty to the Emperor, obedience to parents, and sincerity toward one another for the prosperity of the state; but it means also the faith which believes in the special mission of the state for the weal of humanity. In other words, righteousness means the faith and ideal of a nation which she cherishes for the future of her state. It is this faith and ideal which makes a nation recognize her principle of conducting her affairs. It is only after the faith and hope, that strength and prosperity of a state are nothing but the happiness of humanity, dawning in a nation's consciousness that the spirit of loyalty and obedience emerges into patriotic hearts. An ode of Wordsworth to his nation says:—

"But dearly must we prize thee; we who find  
In thee a bulwark for the cause of men."

See what the highest mind of England thinks of her national principle.

The foregoing three thoughts, true individualism, cosmopolitanism, and an ethical nationalism, are the thoughts which have been fostered by the Doshisha through these twenty years, and we feel the necessity of emphasizing them more at present. Observe the actual state of affairs, and you will find that

nothing can be more harmful to the nation than the prevalence of mammonism and of a narrow nationalism. Where mammonism prevails there the true and noble samuraism is disappearing, and where the narrow nationalism is all-powerful there an ideal state can not at last exist. Mammonism leads men to the material civilization without an ideal; narrow nationalism withers the energy of a state and makes it unreliable. In other words, present Japan lacks the faith and wisdom which are necessary for the promotion of a state. Hence the people have no capacity of establishing a permanent plan for regulating their national affairs. Perseverance is something beyond their reach. Thus the people become proud and look down upon others with a kind of contempt, when they succeed in their work of a certain kind and win the admiration of the world for a time. But how they despair when

their circumstances are changed into a difficult position! We believe it most necessary to cure this defect that true and righteous men should be trained up. The Doshisha has its history, and its conviction of its own mission at present. We sincerely believe that it can render great service to the nation. The Imperial University, and other schools, are educating their pupils each by a peculiar method of education. The Doshisha believes also in its peculiar ideal and mission. The number of students or the splendour of buildings are trifles. In spiritual things, the Doshisha, tries to be first in rendering service to the nation, by seeking knowledge and by disciplining character. These are my thoughts about the Doshisha. I hope the whole congregation and the people at large will help and sympathize in this important work of the school.

## Woman's Department.

### A CHARITABLE WOMAN.

ABOUT fifty miles from Sendai, there stands a flourishing town, called *Fukushima*. There is in this town a philanthropic society, the *Fukushima Uriu-kwai* by name, which was established by the late Mrs. Iwa Uriu who died on the 19th of April. The *Hochi Shimbu*'s sketch of this lady runs in this wise:

Born in May, 1828, at Kitakata in Fukushima Prefecture, she was married to Mr. Uriu, when seventeen years old. She is said to have been very kind and benevolent from her

infancy. When she was thirty-four years old, her loving husband entered the eternal rest, leaving the bereaved wife. If a good-natured woman, left alone with sufficient means and capacity, can not but be impelled to a kind act, she was such a woman. Since this heart-rending event, philanthropy became the exclusive object of her benevolent attention. Yen 1,000 and odd were contributed during her seven years' relief-work for orphans from her own purse. Besides, she gave help

to those parents, who had no means of feeding their babies, in giving fifty *sen* per month and a suit of clothings per season, for three years from their birth. From this godly act, the widow came to be called by the people "*hodokoshi no bāsama*," a "benevolent old woman."

During the period of the Meiji Reformation, the inhabitants of Aizu, in this prefecture, were reduced to a miserable condition, after the battles fought in this region. This woman's inmost soul was moved by their shattered state. She established a private school by contributing *yen* 500 to them, and devoted the same to educational work there. Even the obstetric art could not escape her sympathetic attention. She established a training school for midwifery and employed a certain Suzuki as teacher. In 1873, she visited Tokyo to inspect the actual circumstance of a certain orphanage, established by a certain Osuga. After obtaining enough information of the institutions of the sort, she returned to her native country and established the Orphan's Educational Asylum. It is fourteen years since she established the asylum, when she was enabled to furnish another asylum for foundlings by the assistance of the Governor at the time.

Swollen was this woman's veins with pity and compassion, when her prefecture was devastated by floods in 1889 and in 1890. Most of her furniture was sold to help the

afflicted. Not being satisfied with this unusual act of benevolence, she made certain kinds of bread and thus relieved the sufferers.

Her name became widely known when the Tokyo Foundlings' Asylum asked her assistance in the work and appointed her the director of the infant education in the asylum. But she returned to Fukushima soon after, for some reason or other. In 1892, the Fukushima Uriu-kwai was established by the assistance of good many ladies of rank, who were devoted to the relief of the poor.

The year 1893 witnessed the most pitiful disaster, when the fatal earthquake visited the Binō District. The "benevolent woman" sent one of her helpers to the district, and rendered great service.

The Decoration Bureau and the Red Cross Society rewarded her kind services to the people in full measure. She was even received by Her Majesty the Empress in audience and was admired and encouraged in her conduct of benevolence.

It was in the middle of January, this year, when she was indisposed, which gradually led to a disease of the heart. All the treatment of doctors failed, and this kind friend of the friendless and the helpless was left helpless. The Empress graciously sent a present of cake in recognition of her service. Two days after this, she left the world peacefully.—The *Jogaku Zasshi*.

# World's W. C. T. U.

Conducted by Miss CLARA PARRISH.

**MOTTO:** "For God and Home and Every Land."

**PLEDGE:** "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

**OBJECT:** To unify the methods of woman's temperance work the world over.

**BADGE:** A knot of white ribbon.

**HOUR OF PRAYER:** Noon.

**METHODS:** Agitate, Educate, Organize.

**DEPARTMENTS:** Preventive, Educational, Evangelistic, Social and Legal.

**ONE POLYGLOT PETITION** has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## MORE ADVANCED STEPS IN THE LINE OF TEMPERANCE REFORM.

**T**O the person who is interested in the temperance work in Japan it is not difficult to see that there is an advance all along the line. The old leaders are more earnest than usual, and are laying plans for more permanent work, while new recruits are almost daily being added, and intelligent sympathy is expressed on every hand.

To the one who does not occupy any point of observation, however, and who does not care to the scene is different. It is like the story that is told of the tourist in India. When asked by Christian friends on his return to his native land, what the missionaries of that country were doing, he replied that he did not see, nor hear, of any missionaries. There *were* none within the horizon of his heart and thought.

Now, perhaps the "watch tower" view of an enthusiast and a specialist, is too elevated to admit of an impartial opinion, but it seems to me that if half as much is being done by all missions as has been

accomplished by some I know, to say nothing of the work of the leaders of the various native societies, we have made as much progress in Japan, as our co-adjutors in many other parts of the world have made, particularly in other parts of the Far East. There is *much* temperance sentiment. If only it were, in every instance, *sentiment at work*, we should do great things in even the "Land of the Rising Sun."

In one battle, at least, all Christians ought to stand "shoulder to shoulder," viz: in trying to prevent the introduction here, of the license system of the West. When that is once adopted, we shall have an enemy to fight of which we now know nothing. The brothel keeper already pays handsomely; conscienceless men will soon see the opportunity of the government to get more money out of the sale of rum.

Speaking of the work done by the different missions;—the Chris-

tians and Methodists have each recommended that the 4th Sunday in November,—which is temperance Sunday the world around—he set apart and observed by all the churches under their supervision. Shall we not make this general in Japan? Who will be the next to respond? Even one Sabbath out of the fifty-two, is all too little to give to a thorough discussion of the “social glass,” the greatest foe of good government; the greatest enemy of “Christ and the Church.” *Sake* keeps our Saviour out of the hearts of thousands of men. The church does not reach them, because, so long as they love their drunken revels they will not go near the church.

If the reader will pardon a digression, I should like to say here that I believe the church of the future will be an *open* church; that it will be something after the “College Settlement” plan; that the pastor will do no preaching, in the sense that we now have preaching, but instead will constantly *study the Bible with his people*. I believe the time will come, when we, of the west, will wonder how we *could* have built handsome churches and shut them up in the face of the *open saloon*, thus leaving the poor homeless wanderer, or the man who craved music and companionship, absolutely *no choice* as to where he should go. So long as we use the present methods we need not wonder that the churches’ influence does not counteract the influence of the saloon. Why even the heathen temples are kept open, where any hour men and women may enter for prayer. Often and often, in passing a church, has my soul yearned to stop for communion with God, but the door was locked, and I had no key. Are we justified in this, Christian friends?

Going back to the work that has

been done since my last report, I note that at the recent Session of the M. E. Conference, one evening was devoted entirely to temperance. Hon. Taro Ando and Mr. K. Ito were the speakers,—the writer making a few remarks at the close. Surely there are no more eloquent exponents of total abstinence in all Japan, than these two men.

Mr. Ito showed clearly what a life of sobriety would do for all classes of people, and answered the many excuses men make for not renouncing the intoxicating cup. He talked, too, on personal responsibility, declaring that not the least duty was one’s duty to his weaker brother, and exhorted the ministers present to speak with no uncertain sound upon this subject. He was often interrupted by applause.

Mr. Ando’s theme was the all important one in Japan just now, Hawaii. Probably no one would be better authority on conditions in the little republic than he. It was there that he was converted and gave up drink. It seems that shortly after the Japanese began emigrating to Hawaii, the demand for them, as contract laborers, altogether ceased. Not because there was no work, Mr. Ando says, but because they were so intemperate. About this time Mr. Miyama went from San Francisco to Honolulu, and a great temperance campaign was inaugurated, resulting in such a complete change in the character of the men, that there was a demand again, and they continued to be welcomed until 20,000 of Japan’s citizens had gone to Hawaii. Mr. Ando speaks most feelingly on the situation in the Islands, and invariably carries his audiences with him. On this occasion he was greeted with the usual hearty applause which he always receives. If every native Christian would go out and speak to their people with as much earn-



estness and power as these two men spoke that night, Japan might be brought to Christ in a day. The atmosphere was electrical. Every Japanese pastor present—about thirty in all, rose to their feet at the close, thus pledging themselves to organize in their own communities. Dr. Soper said it was the *best* temperance meeting he ever attended in Japan, and he was not sure that he had seen a better one in America. A ladies' quartet furnished some fine music from the White-Ribbon Hymnal. It was truly "good to be there." Many ladies reported having done temperance work, also, during the year. In addition to all this Mr. Miyama was appointed Temperance Evangelist by the Conference.

Through the influence of Mrs. Yajima this subject had a place on the program of the National Alliance meeting. The W. C. T. U. memorialized this body asking them to use unfermented wine at the Sacrament. The society also entertained them in the Y. M. C. A. parlors one afternoon, serving, in addition to the regular lunch, nice fruits, foreign cake and tea. Beautiful plants adorned the rooms, and each lady who assisted wore a tiny bow of white upon her breast. Seven different kinds of literature were distributed, including one outlining the whole policy of the organization. The writer was forcibly reminded of some of Miss Willard's methods of work.

For many weeks we have been looking forward to some sort of a union of all the temperance societies in Japan, and are most happy to record the fact that on July 26th, at the Ginza Church, a national committee was formed composed of one representative from each of the six Christian temperance organizations, with Dr. Soper, who is at the head of the work among male missionaries, as chairman. Mr. Ando,

Miss Spencer, Mrs. Yajima, Mr. Hayashi and Mr. Ito, of Hakodate, are the other members. Then this first circle has an advisory board of eight others, viz: Miss Denton, Mr. Coates, Mr. Nemoto, Mrs. Ushioda, Mr. Ukai, Mr. Bito, and two others whose names I cannot now recall. This committee will have a general oversight of the work, opening closed doors, laying out the routes for Mr. Miyama and myself, etc. No one thing has encouraged me so much as the banding together of these thoroughly interested men and women.

Mr. Miyama's first work was arranging for a three days' conference,—a kind of Chautauqua—at Kamakura, August 10th, 11th, and 12th. Conferees from five of the six societies were present, and the time was very pleasantly and profitably spent. We began each day with a five o'clock prayer meeting. The forenoon's program took the form of a free parliament; the afternoons were devoted to recreation, and in the evenings lectures were delivered.

To Mr. T. Ukai I am indebted for the following notes: "On the evening of the 10th, inst., Mr. Y. Hiraiwa, spoke on the relation of alcohol to the body and mind, very instructively and convincingly, and finally declared that everybody should totally abstain from all kinds of intoxicating liquors. He also said that while temperance work had no direct connection with gospel preaching, it was very closely related to it.

"Mr. R. Hosokawa followed telling, in the main, his own life story. How, when he was a drinking man he squandered his time and money, making much trouble for his family, especially his wife, and got nothing out of life. He pointed out to young men the only safe way and urged them to accept Christ.

"On the night of the 11th, Mr. K. Hoshima, Principal of a Girls'

School in Yokohama, and Dr. Soper were the speakers. The former saw many other evils for which we should work as well as for temperance, and insisted upon the adoption of a broad platform.

"Seeing many children before him, Dr. Soper addressed the company in language which they could understand. He gave such a beautiful illustration of an artist's work in Italy. One day, finding in the streets a child's face that to him seemed ideal, he painted it and hung it upon the walls of his studio. Then he searched for a face that would reveal Satan's influence as clearly, as the other showed God's seal, but he searched long and in vain. Finally twenty-five years afterward, he found that for which he sought, in the face of a drunkard of the deepest dye. You can guess the sequel to the story, — *the beautiful child and the drunkard were one and the same.*

"On the last evening, Mr. Hori of Yokohama addressed the conference. He believed that the spirit of the times, as never before, demanded, sober, industrious men, and that there was but one road that would lead to that."

The write spoke also, at this time, taking for her subject the physical and moral effects of tobacco, showing, especially, the results of its use upon the growing boy in school. The conference closed with a concert.

Two months ago we hardly dared hope that Japan would be represented at the coming world's convention at Toronto, but as usual our Father provided better for us than we knew. Miss M. A. Veazey, of Kanazawa, who sailed for America in July, will represent the president of the Foreign Auxiliary. Miss Spencer, and Miss Tomo Inouye, of Nagasaki Girls' School, who is studying medicine at Cleveland, Ohio, will cast a vote in Mrs.

Yajima's place. This means *great* things for the work in Japan, and we are exceedingly proud to have our full representation there. Japan is entitled to two votes only. We feel like saying, hurrah for the "Land of the Rising Sun."

#### BISHOP JOYCE'S TOUR IN JAPAN.

**L**IMITATIONS of time and space have prevented notice of what may be of interest to the general readers of the Evangelist as well as to the particular branch of the church more directly concerned. Indeed what proves to be the interest and profit to one branch of the church is likely to be of interest to all.

Bishop Joyce began his second tour in Japan on landing at Nagasaki from Korea near the end of May last. He, accompanied by Mrs. Joyce, had made extensive trips in Korea twice, and in North China, Central China, Foochow, Hinghwa, and West China, the latter more than 2000 miles from Sanghai, a region so remote that none of his colleagues had ever succeeded in making the journey.

On arrival the Bishop attended the Nagasaki District Conference at Kumamoto and preached seven or eight times in the District at Nagasaki, Kumamoto, Fukuoka, Miike, and Saga.

Coming on to Kobe he preached and lectured at Kwansai Gakuin, the school of the Methodist Episcopal Church South, to the delight of many hearers.

Arriving at Nagoya the Bishop was able to greatly encourage and strengthen believers by attending the District Conference, by dedicating a well built, commodious church at Nishiwo, and by lecturing and preaching as many as five times, besides counselling with presiding-elder, pastors and people.

On reaching Yokohama and Tokyo sermons were delivered at many

points so that many were permitted to hear him in the dispensation of the Word. The Conference sermon at Aoyama was especially helpful and was delivered before a very large audience composed of exceptionally cultivated people. The sermon was listened to by ministers, officials, missionaries, teachers and students with great satisfaction. His Excellency, Col. Buck, the newly appointed United States Minister to Japan, was in the audience. The Conference session itself involved a great amount of labor, and yet time was taken for several special religious meetings at four p.m.

During the session the Bishop laid the corner stone of the new Kudan M. E. Church.

Mention should also be made of a pleasant pre-conference function in the marriage of Miss Mary E. Wilson of Hirosaki, and Rev. Walter Buchanan of Nagoya, at the Aoyama Ladies Seminary in the presence of the U. S. Consul-General McIver and a small company of guests.

After Conference the Bishop and Mrs. Joyce made a trip to the North visiting and preaching in Sendai, Aomori, Hirosaki, Hakodate, Otaru and Sapporo.

At Hirosaki and Sapporo new churches were dedicated in the presence of large audiences. Indeed almost everywhere the houses were filled to hear the preacher.

In addition to these ministrations baptism was administered to quite a number, both adults and children, at various points.

This is the merest outline of nearly three months unceasing labor through the long, hot, summer days. Great as these labors are they represent but a part of the work in the interest of the church, for a large and world-wide correspondence absorbs almost every spare moment.

The church at large ought to be grateful for the labors of these chief

pastors, who bring new life, energy, and impulses to those laboring in these ends of the earth.

(Contributed.)

### CURRENT TOPICS OF JAPAN IN JULY AND AUGUST.

#### I.—POLITICAL AND SOCIAL.

THE *Cosmopolitan Japan* recently published an interesting article on the civil and the military parties, into which the present politicians of Japan are divided. The former represent the class of men who think it wise to spend most energy upon business enterprises, giving proper attention to the extension of the naval system; but the latter insist upon the extension of both the naval and the military systems, even to the detriment of business. The present Cabinet, which was formed with a view almost similar to the civilians, is now greatly perplexed by the preponderance of militarism. The radical extension of the army and the navy is forcing the Cabinet to draft a budget for the next fiscal year that is almost unbearable for the nation. Considering these circumstances, there is a class of men who propose to get a new source of national income by increasing the land tax. But it is very doubtful whether this can meet the extreme extension.

There are several political parties besides the Progressionists and the Liberals. But it is very wonderful that they are divided, not on the foregoing two principles, but on mere sentiment of clique. Thus it occurs that the opposite parties agree in either of the two principles, while they fight one another just because their leaders are different. There are the Okuma, the Takashima, and the Kabayama men, in political circles; while the Iwasaki, the Mitsui, and the Shibusawa parties exist among the business men.

The recent movement of the Liberals, who advised Count Okuma to resign the post of Minister for Foreign Affairs



SACRED BRIDGE AT NIKKO.

because his policy toward the Hawaiian Government was so unwise, as they think, that a difficulty arose between the Empire and the United States, can hardly be taken as the result of their difference of principle from the Minister. This becomes clearer if we think of how this Minister and their leader, Count Itagaki, cherish feelings that approach hatred toward each other.

Some think that, the corruption of Japanese political parties having reached its extremity, there will soon arise new parties each with a reasonable principle. This is of course to be much desired. But alas! the people in general do not yet come to recognize the intrinsic worth of individuals, believing blindly in the so-called "meritorious personages" (*genkun*), who stand high in rank and are stately in their manner and living. Unless this prejudice be removed from the minds of the people, political parties on principle can not arise, for faith in individual character and ability, discarding all externals, can alone make true politicians unite themselves into candid parties.

The administration of Formosa is another topic now discussed. Vernacular papers report that the Emperor warned the Governor-General Nogi against the corruption of the Formosan officials. Too much interference of the Colonial Department in the Formosan government has been a great nuisance to the Governor-General. But we learn that he obtained more authority in the insular administration, when he had audience with His Majesty the Emperor sometime ago; and that Viscount Takashima, Minister for Colonial Affairs, has come to good terms with the Governor-General. Besides, many changes were made among the higher officials of Formosa. Thus a kind of reformation was achieved in the Formosan administration. But I think the more urgent reformation lies in crushing the narrow patriotism which is now boasting of its loyalty.

Is it wise to make the Formosan natives, who have had their own peculiar history, manners, customs, etc., adopt at once the manners and customs of the mother islands, and to pronounce these aborigines as disloyal when they do, or can, not accord with them? Every one should answer negatively. Yet this exclusive patriotism is welcomed by the people!

Now I proceed to the social side of the nation. The *Shakwai-gaku Zasshi*, or the *Sociological Magazine*, learns that quotations have risen by fifty three per cent since last year, while wages of labourers of all kinds have been raised by twenty or thirty per cent, and that some fifty strikes of various kinds took place in the same term. Thus the labourer and Government employees are agitated by their deficient wages, on the one hand; but, on the other, it is a conspicuous fact that the rise of quotations does not disturb the people as it would have done some seven or eight years ago. It was eight years ago that the people were so much perturbed with the rise of the price of rice, when the price of it which had been six *sen* per *sho*\* was raised to eleven *sen*. But the present price of the same food is fifteen *sen* per *sho*, and yet the people are not so much alarmed as eight years ago.

The Murai Brothers Company received great damage by a crowd of people, who attacked the Company and destroyed the roof, the doors, the windows, the signs, and all the furniture of the firm. The cause of this rude act was that the Company who sold a kind of cigar, named *Virgin*, promising the customers splendid presents, failed to keep the promise. Some sympathized with the firm and blamed the inactive control of police-men over the rude people, while others say that the tobacco dealers planned to cheat the people and the police-men by

\* A little more than a quart and a half gill.

something which resembles a lottery. But the case becomes clearer when we see that the dealers of the firm who devised the poor enterprise were dismissed by their master. This event has caused the vernacular papers to discuss the necessity of social control over the class of people who escape the notice of the police and do much harm to society. A paper criticized the conduct of the people who ruined the Company and regretted that they did not know the peaceful way of boycotting.

The peerage of this country is now being severely censured. Even the peers themselves have come to recognize and confess their corruption. Almost all influential papers now stand against them. Some advise them to devote their lives to philanthropic works, for their position gives much advantage to this kind of work. But generally speaking, all attacks against this class of people are negative, and do not give any benefit to them nor to the people at large. How the peers welcome such severe criticism! Not the wind, attacking violently, but the sun, warning steadily, that makes a traveller take off his clothes.

II.—RELIGIOUS AND MORAL.

According to the *Bukkyō*, the opinions of different Buddhist papers concerning the relation of Treaty Revision to religion may be summed up as follows:

- I. Mixed residence facilitates Christianity, while Buddhism will meet with disadvantages.
  - (1) Christianity will gain new energy.
  - (2) Buddhism is like a body without its soul.
- II. The Prosperity of Christianity will molest the unification of the people.
  - (1) From the collision of feeling between Buddhism and Christianity.
  - (2) From the deep relation of Christianity to foreign countries.
  - (3) From that thought of Christians which does not lay much importance upon the state.
- III. Ecclesiastical police should strictly be enforced.
- IV. Establishment of religious institutions sanctioned by the Government.
- V. Labourers should not be neglected by religious workers.

VI. Buddhists should take advantage of education in such a way as to get discipline of their spirit.

VII. The roll of parishioners should be prepared.

Every reader who examines these items should not fail to recognize how the Buddhists are alarmed and flurried by Treaty Revision. Their attitude toward Christianity is rather negative and defensive. Any religion which has intrinsic worth should not be frightened by external changes.

The study of the English language is now eagerly pursued by business men and the Government officials. Police stations at different quarters are now seeking foreign missionaries who will teach their police-men English. They are said to like to attend English Bible classes. This is another source of anxiety to Buddhists. Christian papers are silent on this matter, while Buddhist periodicals are guarding against the increasing study of English. Now, is this circumstance favourable to the promotion of Christian work? So far as I know, there have not been turned out true converts from among the attendants of the English Bible class. This being the case, I can not agree with those who think the prevalence of the study of English a matter of congratulation for Christianization.

The Japan-centre principle? or the Europeanization principle? "Of the great men of Germany, the most honored are Kant and Goethe. They had no exclusive self-respect nor that ignoble feeling of worshipping foreign nations. There stood before them only the Universe, Humanity, and Truth. The study of these themes has fostered the German thought and emotion at present." These are the words of Rev. Yokoi uttered against the above two principles, especially the former. Besides him, there are some men who expressed similar opinions about these principles. Those who adhere to the Japan-centre principle are glad that there are some foreigners who sympa-

thize with them, but are reviling those Japanese who believe in religions introduced from foreign countries. I wonder how these "patriots" fail to see such a plain self-contradiction. As to Rev. Yokoi and others, it should be said that their opinions are much more healthy than the narrow Japan-centre principle, but have nothing specially Christian in them, for God and sin in the world are entirely overlooked by this class of men. On this point, some writers of the *Fukuin Shimpō* and the *Kiristokyō-Shimbun*, who criticized Rev. Yokoi's inaugural address, delivered at the Doshisha School, cherish the same idea with me. (Of Rev. Yokoi's address, see the Spirit and Principle of the Doshisha School in this member).

"The Episcopal and the Methodist Churches in Japan are under the entire control of foreign missions.....Every preacher of them gets his living by foreign funds.....Contrary to this, the Kumiai Churches and the Church of Christ in Japan are divided into those who insist on the necessity of independence, on the one hand, and those who work under foreign missions, on the other. This is a great question which should be solved by us Christians." These are the words of the *Fukuin Shimpō*. The same paper also thus remarks: Observing Japanese Christians from the aspect of evangelization, we recognize the three tendencies,—the tendency to unite with politicians and business-men, seeing the influence of Christians are yet weak, but not being satisfied with the help of foreign missions; tendency to depend upon foreign friends more and more; and the tendency to depend upon Japanese Christians only, however weak in their funds. Here I would like to add that they represent the first tendency who try to change their faith in religion with the people, neglecting the essential teachings of Christ.

C. NAKAMURA.

#### BAPTIST MISSION NOTES.

A few months ago, comparatively speaking, we were rejoicing because of the flood tide in our missionary force. The ebb tide has now set in strongly and we are sorrowing at the losses that have come to us almost monthly since spring. Miss Walton of Osaka was the first to go and Mr. Halsey of the same place soon followed. From Kohe has gone Mr. Taft and family. Chofu has lost Mr. Story and family and Miss Blunt. Mr. and Mrs. Parshley and Miss Converse have left Yokohama and Miss Whitman, Tokyo. It thus happens that of our force of sixty five missionary workers but fifty two are in the field and the prospect is that this number will be further depleted. The reason is to be found in the condition of health and in the coming of the time for furloughs. The policy of our Boards, it may safely be said, is to maintain in Japan a force of workers at least as large as that designated to the Sunrise Kingdom, if not to increase it. They see no reason to take the ground that the time for foreign workers to leave Japan has come.

Our Theological Seminary, situated at Yokohama, held most successful commencement exercises at the end of the school year. Because of their being just prior to the annual mission meetings a much larger number of missionaries were in attendance than usual and many a Japanese friend of other denominations as well as our own were present. Four young men of much promise were graduated. One is the preacher of the Yokohama Church, and one fills the same position in the Kobe church. The third and fourth are respectively in Kobe and Sendai associated with missionaries in Evangelistic work. It has been a very satisfactory year in the Seminary. The students have been fourteen, which is one in every 139 of our Church Membership and as regards

their attitude toward the school *Gleanings* says: "One evidence that our students appreciate the superiority of the training they are receiving is that although the Seminary is located where the students are visited by many other students *en route* to or from America, they themselves are content to complete the course of study offered in Yokohama. They seldom see evidences that the men who have studied in America have a better all around training for the Gospel ministry than is given in our Seminary." It may be added that the influence of our Missions is against sending young men to America to prepare for Gospel work in their own land.

The Tokyo Baptist Academy entered upon its third school year last spring with encouragement. Not only was there an increase in the number of students to twenty three, but a good spirit has prevailed. Their earnestness in Sunday School and Evangelistic work is most gratifying.

The various Girls' Schools also have shown a forward movement. The number of girls in attendance was 242 of whom 106 were from Christian homes. The proportion thus indicated is gratifying as showing an increasing interest in the education of their girls on the part of our church membership, and also an increasing patronage of our Schools.

With the aid of 103 native pastors, evangelists, Bible women and other helpers our Evangelistic work has resulted in an increase of 150 in our membership. While Japan's church membership has increased about 15 per cent during the last five years, through God's favor we can report an increase of 53 per cent, our total membership now being 1957 or about 5 per cent of the protestant membership. It may be recorded in this connection that, Baptist work has been opened in Kyoto, that a church has been organized in Wakkanai, Hokkaido, and that two new chapels have been dedicated in Tokyo. One of our number

in writing of a new convert says, "She has rarely failed to bring some one to the *kōgissho* with her since she became a Christian and she says she shall do all in her power to lead her children to Christ before the world gets a chance at them. She says her profoundest sympathy is enlisted for the women of Japan because, by the necessity of her social environment a strictly virtuous woman, outside of Christian circles, is almost an impossibility. Furthermore she says that foreigners, missionaries included, have no conception of the extent of unchastity, even amongst the very best of the people and that could we know the topics most commonly discussed in the family circle and the vices they practise or consent to have practised, with only the merest shadow of concealment, we should lose all respect for the nation." How loudly this speaks of the needs of this progressive nation.

Another of our number thus sets forth a difficulty with which he is contending.—Would that he were the only one with such an experience—

The main difficulty seems to be in all the out-stations to rouse in the disciples a feeling of their personal responsibility for the salvation of their neighbors, and relatives. Another great difficulty is to get the believers to realize that their means should be consecrated to the Lord's work. It seems utterly impossible to make those who are tolerably well to do, to see that they ought to give toward the support and extension of the gospel in the town and neighborhood where they live. They can find money to build houses and gardens, but not to supply a preaching place, or pay a single sen toward the salary of the evangelist. Every effort is made to show them how they are grieving the Holy Spirit, by thus withholding the tithes, but no result is seen. It may be that nothing short of withdrawing all aid will rouse them from their indifference and sloth. If the root of the matter is in them, if



they are indeed the children of God, such an experiment might succeed. But the greater probability is that they would appeal to some other mission and be taken up and aided. Such things have been in the past. My only hope is in the Holy Spirit, that He will move upon these dry bones, that they will be clothed upon with flesh, and stand up a great army, impressed with the Spirit of earnest devotion to the cause of the Redeemer, lay themselves and all they have and are upon the altar of service. There can be no great work among, and in gathering of, the people until the disciples come to know and realize that the Lord expects each saved soul to so live and act that others seeing their good works will glorify the Father in Heaven, and the Holy Spirit can use them as object lessons of the power of the blood of Jesus to cleanse from all sin.—S. W. H.

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#### NOTES.

**T**HE total sum of current coins and paper-money, the *Yorodzu* learns, is, according to statistics prepared at the end of June, *yen* 287,239,912.

\* \* \* \*

The total number of the baptisms of the Greek Catholic Church during last year is reported by the *Seikyō Shimpō* to have been 936, and that of the fathers and all kinds of workers 201.

\* \* \* \*

The *Dendo Gakkō* which was established at Tsu, Ise, some years ago, with the object of turning out Bible-women, graduated this summer four, of whom three already have been sent to their respective fields.

\* \* \* \*

The Inland Sea Railway Company has found a new way of realizing a

fund for orphanage asylums, etc., in selling platform-tickets to those who wish to see their friends off at the stations.—The *Kyōiku Jiron*.

\* \* \* \*

“What a great difference is it,” remarks the *Meikyō Shinshi*, a Buddhist magazine, “that Christian women are regulated in every detail of their daily conduct by their faith, while Buddhist women show no sign of their earnest faith and love!”

\* \* \* \*

The *Yōken Gikwai* was recently established by the leading people of Sendai, with the object of helping those promising young men who are now studying in the University and other Government schools and who are troubled with lack of money.

\* \* \* \*

The Home Department is reported by the *Nippon* to have on foot the establishing of a charity hospital, which is to be called the *Eiraku Byoin*. To treat poor patients gratis and to furnish means for the training of medical students are said to be its objects.

\* \* \* \*

The Summer Disciplinary Association of the Kwauzei District held its meeting at Itsukushima, one of the three noted scenes of Japan, August 3-6. Prayer-meetings, lecture-meetings, etc., were attended by forty foreign and native Christians on an average. A committee of eight was elected to prepare for the next summer.—The *Kirisutokyō Shimbun*.

\* \* \* \*

The foreign missionaries of the American Board Mission are now considering the establishing of a training



AT PLAY.

school, with the object of giving both theoretical and practical education to those who hope to become preachers. The Bible, Christian Evidences, Natural and Systematic Theology, Church History, English, etc., are said to be the required lessons. The school will be opened at Kyoto on the 20th of September.—*The Kiristokyō-Shimbun*.

\* \* \* \*

A FRIEND WRITES—

“In the July-August number of the Evangelist, the reporter of the proceedings of the recent Annual Conference of the Methodist Episcopal Church speaks of the Protestant Methodist Church.

“I wish to call attention to the fact that no such church exists—at least in this country.

“The Methodist Protestant Church, is the correct reading.”

\* \* \* \*

Rev. Dr. J. D. Davis, of Kyoto, author of a “Life of Neesima,” has recently made an extended evangelistic tour in Japan, and thus sums up his impressions:

1. Japan is more ready for the Gospel than ever before. The official classes are more favorably disposed, and the masses are more ready to hear than at any time before or since Japan was opened.

2. The era of doubt and rationalistic discussion has past its zenith. Many of the pastors and workers, and most of the Christians who have held on their faith, realize their need of a positive faith, and are hungering for spiritual food.

3. Wherever earnest men are preaching a positive gospel, churches are alive and souls are being gathered into the kingdom.

4. The great lack of workers. That great rich Aizu valley, with its 800 square miles of villages, has no missionary and only three Japan-

ese evangelists at work. Echigo, over 100 miles long and half as wide, has two missionaries and only eight to ten Japanese workers, all told.

5. Now is the time to pray for Japan. Pray that its force of workers may not be further depleted, but rather restored to its former strength; that the rising spiritual tide may sweep over the land, filling the hearts of all the Christian workers here, and bringing the Doshisha University and every band of Christians back to their former earnest faith and active service for Christ and for these millions who wait.

Dr. H. Loomis says:

The one thing needed at this time is the work of the Holy Spirit. There are men and means enough now employed to work a great change in the country, if only accompanied by power from on high. Meetings have been held in Tokyo to pray for this. A deep interest has been awakened, and services are being held in the churches to arouse and stimulate the believers, as well as gather in the unconverted.—*The Missionary Review of the world*.

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MARY E. COGDAL.

*Supt.*



friends, kill our brothers and children so that they may wear their plumage on their hats. Sometimes people kill us from mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us, as if the place for a bird were not in the sky, alive, but in a shop window or under a glass case. If this goes on much longer, all your song birds will be gone. Already, we are told, in some other countries that used to be full of birds, they are almost gone. Even the nightingales are being all killed in Italy.

NEW LEGISLATION NEEDED.

Now we humbly pray that you will stop all this, and will save us from this sad fate. You have already made a law that no one shall kill a harmless song bird or destroy our nests or our eggs. Will you please to make another that no one shall wear our feathers, so that no one will kill us to get them. We want them all ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for Blackbirds to whistle.

A PLEDGE OF SERVICE.

If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace and love and to agree as we do in our nests. We will build pretty houses which you will like to see. We will play about your garden and flower-beds,—ourselves like flowers on wings,—without any cost to you. We will destroy the wicked insects and worms that spoil your cherries and currants and plums and apples and roses. We will give you our best songs, and make the spring more beautiful and the summer sweeter to you. Every June morning when you go out into the field, Oriole and Blackbird and Bobolink will fly after you and make the day more delightful to you; and when you go home tired at sundown, Vesper Sparrow will tell you how grateful we are. When you sit down on your porch after dark, Fife Bird and Hermit Thrush and Wood Thrush will sing to you; and even Whip-poor-will will cheer up a little. We know where we are safe. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like to make a summer home with you.

[SIGNED]

BROWN THRASHER, HERMIT THRUSH, ROBIN RED BREAST, SCARLET Tanager, BLUE HERON, YELLOW BIRD, WATER WAG-TAIL, PIGEON WOODPECKER, YELLOW THROAT, CHICKADEE, SWALLOW, COW BIRD, VEERY, ORIOLE, FIFE BIRD, LINNET, PHOENIX, LARK, ROBERT O' LINCOLN, VESPER SPARROW, SONG SPARROW, SUMMER RED BIRD, HUMMING BIRD, WHIP-POOR-WILL, WOODPECKER, INDIGO BIRD, WILSON'S THRUSH, KING BIRD, CEDAR BIRD, MARTIN, VIREO, BLACK BIRD, WREN, PEE WEE, YOKE BIRD, SANDPIPER, CHEWINK.

Immediately after this new law for the protection of song birds went into effect, so the newspapers report, milliners began to send their stock of feathers and birds' wings out of the state, and ladies to remove them from their hats and bonnets.

Contributions of the Presbyterian Church in the United States for the Last Five Years.

|                          | 1893        | 1894      | 1895      | 1896      | 1897        |
|--------------------------|-------------|-----------|-----------|-----------|-------------|
| Home Missions.....       | \$1,023,585 | \$977,823 | \$997,500 | \$980,556 | \$1,042,768 |
| Foreign Missions.....    | 849,355     | 745,794   | 712,877   | 739,103   | 681,459     |
| Education.....           | 170,800     | 107,134   | 214,637   | 102,367   | 100,231     |
| Sabbath-school Work...   | 138,374     | 131,325   | 131,682   | 130,598   | 121,808     |
| Church Erection.....     | 318,666     | 172,732   | 217,824   | 155,177   | 124,873     |
| Relief Fund.....         | 97,798      | 94,446    | 92,932    | 94,353    | 85,429      |
| Freedmen.....            | 123,587     | 105,743   | 111,448   | 109,205   | 105,498     |
| Sustentation.....        | 71,532      | 80,258    | —         | —         | —           |
| Synodical Aid.....       | —           | —         | 72,265    | 73,152    | 71,515      |
| Aid for Colleges.....    | 261,835     | 185,676   | 145,964   | 148,641   | 109,272     |
| *Anni. Reunion Fund..... | —           | —         | —         | 332,350   | 57,391      |
| General Assembly, etc..  | 182,726     | 81,740    | 89,329    | 92,462    | 187,660     |
| Congregational.....      | 1,051,429   | 1,030,761 | 992,144   | 1,041,785 | 998,958     |
| Miscellaneous.....       | 1,263,624   | 1,025,695 | 937,980   | 777,728   | 729,151     |

Total..... \$4,916,311 \$4,012,127 \$3,647,579 \$4,149,477 \$3,298,067

WILLIAM HENRY ROBERTS, Stated Clerk.

\*The receipts for this Fund are published in full, and can be had from the Stated Clerk of the Assembly.—R.  
 †Includes in part Synodical and Presbyterian expenses.  
 ‡Does not include interest on Permanent Funds of the Boards, about \$135,000, or income of the Theological Seminaries, about \$300,000. With these included the total would amount to \$3,733,151.

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### On the Border of Hunan

[SEC. SPEER'S LETTER OF TRAVEL.]

On the Lien Chow River, May 6, 1897. A river journey as far as from Philadelphia to Pittsburgh, long reaches of quiet water, a score of mountain passes and a score of struggles up turbulent rapids and then our boat slipped out through some narrow throat in the precipitous hills into the broad plains surrounding the perpetual city of Lien Chow. Forbidding walls of gray brick made in solid and enduring Chinese fashion, resting on gray stone, surround the city, while mountain walls, made in the solid and enduring fashion of the Eternal, made a harrier, serene and secure, about the plain. The small extent of the city belies the size of its population of 60,000. As we walk through the streets, a boy runs by crying, "Hello, old foreign devil, have you worshiped God today?" and a child standing in a door says, "Teacher, please give me one of those foreign devil picture cards." It is not all unkindly, and the "barbaric devil" missionary, whom the people have heard preaching to the people of the God of all men everywhere, gets more friendly words than hostile.

On the west bank of the river, opposite the city, a substantial new building nearly completed stands on a neck between the Lien Chow river and the stream that comes down from Sam Kong. It is Dr. Machle's new hospital. After many years of waiting, of patient endurance, of the double-faced falsehood of the prefect, of oppression and even robbery, the deeds have been stamped and the location needed for this work for years has been secured. What a place missions will fill in the tale of the patience of the saints which is some day to be told on high! A Chinese road—that is a path—runs by the hospital gate and along the shallow, unsatisfactory Sam Kong river to the cities and market of Sam Kong, in the last of which the missionaries of the Lien Chow station have been living until property could be acquired near the district city. It might be better to say they have huddled in Sam Kong. We found one house there of two stories and of but ordinary extent occupied by Dr. and Mrs. Machle and their four children, Mr. and Mrs. Lingle and their children, Dr. Chestnut and Mr. and Mrs. Kelley, a boy's boarding school of ten members, a men's hospital with two wards underneath two sleeping rooms, the odors coming evidently up, and a dispensary. I believe that fifty people or more live, eat and sleep in that one house. Will any critics of this condition kindly examine their account books to see how far they have helped the Boards to relieve it and kindly consider, also, how it can be relieved without their aid.

The Lien Chow Station, however, as it has always been called in spite of its temporary

location at Sam Kong, is not solicitous for consideration. It desires only to be able to do its part and to have the home church do hers, toward reaching this large field with the gospel. Southward the nearest mission station is a six days' journey, coming up, three days' hurried journey down the river, at Koog Han. Eastward the nearest station is yet further away, on the headwaters of the North River. Northward and westward there are no stations within reach at all. The province of Hunan and Kiang Si, which lie northwards have been closed to mission work, or have been supposed to be. Missionaries are now roaming into the province of Kiang Si with the opening of the West river to commerce, but there is yet no station in Hunan. Hunan has been supposed to be one of the most fanatical provinces. The infamous hooks and placards which were responsible for the outbreaks in the Yong-Tyen Valley several years ago were produced in Hunan, and no foreigner has been allowed to enter the city of Chang-Sha, its capital. Yet the door seems to be opening wide. Dr. Griffith John is hoping to organize a church at Heng-Chan, and at Loom-Mo, just over the mountains from Lien Chow. Mr. Lingle organized a flourishing church some time ago. It was baptized in persecutions. The chapel was torn down and the people were maltreated and dispersed. One man was nearly torn asunder and compelled to sign a paper renouncing all claims to his family's property. He refused to sign a renunciation of his faith in Christ. When no other course was possible a temperate and judicious appeal to the authorities above the local officials secured the re-erection of the chapel, the return of the Christians and the issue of a proclamation. The result has been a complete revulsion of sentiment, and the people are friendly, the magistrate ready to protect and the way open for the elder of the Church, who is a literary product of the first degree, to preach Christ holdly to all. As soon as the Church enables the Board to provide for the needs of the stations already established, whose open doors are beyond all their strength, we ought to go forward into these regions beyond. God is calling us into

them. It is worse than wrong not to follow His call.

South and east of Canton the multitudes speak a Hokka dialect, though the trades people as a rule speak Cootnes also, while the officials and many of the people, including immigrants from Hunan, use Wardaim. To this confusion must be added the Babel of local dialects. Each village almost has its own idiomatic jargon and while most of the people understood one of the more extensively used tongues, the ignorant talk the village jargon. All this introduces great difficulties. It compels different members of the station to learn different languages. Dr. Machle speaks Cootnese with great fluency, but among the people who crowded in at the dispensary hours was an official from Lien Chow who used only Wardaim. But over these difficulties communication is maintained, and far and wide, whatever the dialect, the word of God sounds ahead.

Southwest and north of the station live the In people, a sort of Chinese Indians. They have certain bounds set to their territory, live on a reservation as it were, surrounded by Chinese soldiers and guard houses. They are said to have been brought into the district as slaves in the time of the Emperor Shoo-Hing of the dynasty in the twelfth century and number now not less than 50,000. They are swarthy, hardy, simple. Miss Johnston showed me the In woman's bridal dress which save for its hat, was almost like the fine clothing of an American Indian belle. The hat was a high three color neck paper cap not unlike a baker's or mason's cap. The men do not shave their heads as the Chinese do but wear the hair coiled up behind, with feathers of the mountain pheasant stuck in it. Their language is

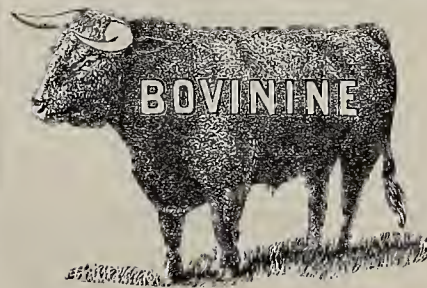
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distinct from the Chinese dialects. Their hospitality is Arabic in its generosity. They believe in gross forms of sorcery and make use of absurd methods of exorcism. The missionaries have itinerated among their mountain homes and a native preacher who knows their language has been working among them.

The life of the people in a remote place like this is very unlike the spirit of the coast cities, or of the large places where foreign irritation is most felt. There is little contact with the outside world here and common superstition and the old drift of the opinion of the common people are less concealed. Except when aroused by the official class, to whom men of most experience in China attribute almost all of the anti-foreign feeling, and disturbances, or led on by low men whose aim is the extortion of money or pure wickedness; the Chinese are peaceable and quite kindly to those who deal with them tactfully. The official class is the rotten element in the country and does seem indeed to merit that tone of ridicule or burlesque with which many writers have treated the whole Chinese people. In the interior where the old conditions are still unimpaired, the shoddiness of their state, their ludicrous Don Quixote-ism, their corruption, the people's detestation of them, their vindication of the ridicule to which they have often been held up are all most evident. Some of them seem to be playing now into the hands of Russia. After a long interview with a native Christian in which I had asked him many questions he turned the tables and asked me, "You have been in many countries; are all the Christians of these countries men of burning hearts?" and followed this with the question, "What are the differences between the Greek and the Roman churches, and is there any prospect of their union?" I asked afterwards as to the origin in his mind of this last question and learned that in some strange way the report has been spread through interior districts that there is to be an alliance between Russia and China, by which Russia will receive the intellectual help of China while China receives the physical support of Russia. The natives are pleased with this recognition of the superior qualities of China. It does not abate their pleasure to acknowledge the material prowess of Russia. They have been led to expect, too, the advent of priests of the Greek Church who will worship just as the Chinese themselves do, and the report unfortunately a lie, was even sent out from the local officials in one city that Russian citizenship could be procured for a certain small payment of fifteen ounces of silver. The natives themselves think they are the fruit of Russian influences, however, preparing the minds of the people for the absorption of their country by Russia. It would be strange if Russia should be doing such work so far south. But then the existence of such rumors is a strange thing, scarcely to be accounted for by the opinions of some of the Chinese that the day of China's opportunity has passed and that only dissolution is to be her future lot.

dissolution and foreign approbation. Let us hope that the possibility of this is as small as the number of those that believe it.

Crossing a little ferry as we came back to Lien Chow to go down the river to Canton, a blind boy whose home is on the ferry boat, lifted up his blind eyes to one of the missionaries and said, "Preach to me a little." Mr. Ingle spoke to him of the inner sight and of the world that eye hath not seen.

ROBERT E. SPEER.

The Hymnal

ONE of the very newest and also one of the very best hymn books to be had, is THE HYMNAL, published by the Presbyterian Board of Publication, and already adopted by more than 400 of our churches. Attention

is called to the advertisement in another column.--ED.

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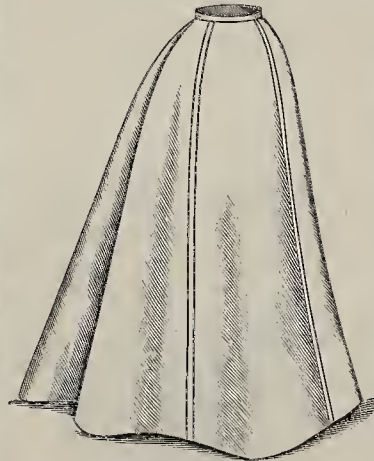
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### America a Mission Field

It is difficult for an American to realize the vastness of the foreign population that is within our borders or the danger to American institutions from so large a population who may be ignorant of her institutions and show but little interest in the general welfare of the nation. The *Minneapolis Times* in a recent editorial upon the address of President Harper of Chicago University before the American Baptist Missionary Society called attention to the need of more aggressive work in our cities for the foreign population in an article entitled "America a Mission Field," and which is as follows:

"When President Harper of the Chicago University declared before the American Baptist Missionary Society that America 'is the greatest mission field in the world, because of what she is, and what she is to be,' he uttered a truth which is often ignored. 'The important duty which confronts us as a nation,' he asserted, 'included the assimilation and Christianization of that immense foreign element which, when Americanized, will add greatly to our strength, but if left to itself, will bring down speedy ruin on our heads.' And as President Harper could have persistently observed, each recurring year renders the performance of this duty more imperative.

#### IDEA OF EXISTENCE THAT OF THE BRUTE.

It has been frequently said that there are multitudes of people in this country, especially in the larger cities, who in many respects are as bought as those that populate the jungles of Asia or the recesses of Africa. Living in the midst of Christianity and civilization they know little of the advantages of either. Many of them never heed the gospel, or if they have it is a sealed book to them. They have but a faint conception of right and wrong. They are the easy prey of vicious habits and associates. Their abodes are the haunts of squalor and disease. Their idea of existence is that of the brute, and herding together like cattle they never seek to rise above the level of their environment.

#### DARKEST AFRICA IN EVERY CITY.

What they are their parents were before them and their children, unless rescued from the bondage of vice and ignorance, will be after them. From among their number are largely recruited the jails, almshouses and asylums. Among them anarchists and demagogues find dupes. No doubt public schools and Christian philanthropy have done something to better their condition, but much more yet remains to be done.

Foreign missions no doubt have their place, but the Christian church, in its zeal to evangelize mankind, should not overlook the pagans who dwell under the shadow of its own temples. We owe it not only to these submerged classes, but to ourselves, to see that they are fitted for American citizenship. Every mighty center of population has its "Darkest Africa," and in many instances the need of the light of civilization with its elevating influence is as urgent as that in heathen lands."

# Fell to the Floor.

## HIS LEGS SUDDENLY GAVE OUT.

### Thomas P. Bigg, of Cleveland, Stricken as He was Preparing for a Visit to Friends.

From the Leader, Cleveland, Ohio.

Of the list of the many so-called incurable disorders none has proved to be more of an enigma to the most learned and accomplished physicians than locomotor ataxia, or as it is more commonly known, creeping paralysis. This dread disease has baffled their skill, and they have been forced to admit that they cannot successfully cope with it. All they have been able to do is to mitigate the accompanying pain and suffering; beyond this the science of medicine has been of little or no avail to the many unfortunates who have contracted the dreadful malady, which, many people, especially those who are thus afflicted, believe is a forerunner of the grim messenger of death.

Thomas P. Bigg, who lives at No. 1073 St. Clair Street, corner of Lawrence St., Cleveland, O., has been suffering from locomotor ataxia for nearly five years, and nothing but his wonderful vitality has prevented his dissolution long before this.

The malady is directly attributable to his exposure during army life. He enlisted in the Third Regiment Ohio Cavalry in Toledo, and served nineteen months in the volunteer service, and after the close of the rebellion, eighteen months in the regular army. "At first," he said in narrating his experience, "my stomach went back on me, and for six weeks I was laid up in a hospital in Texas. Ever since that time that organ has caused me trouble, and about seven years ago the doctor told me I was suffering from acute indigestion. That was bad enough, but four years ago last July paralysis came on, and I have been using these crutches ever since. The paralysis was in my legs, and it came rather suddenly. I noticed at first that my knees were a little stiff, a sort of rheumatic pain, you know. This quickly developed into paralysis.

"I tried all kinds of remedies, and I tried physicians, but I did not improve. All this time though, I was holding my own—wasn't

getting any worse. A short time ago I was induced to try Dr. Williams' Pink Pills. I did not expect this last venture would prove any more beneficial than all the others which preceded it. But I am pleased to say I was most agreeably disappointed. Dr. Williams' Pills are simply wonderful. I began to use them two months ago. My legs then were perfectly numb and cold—nothing could warm them. After suffering with paralysis for more than four years, I now experience a comforting feeling of warmth in my lower limbs. I tell you I feel like shouting when I think of escaping from my bondage, and my mind is on the subject pretty much of the time. I intend to continue the use of the pills until my legs are as good and useful as they were in their best days, and I feel that will be soon."

"What effect have the pills had upon your stomach?" Mr. Bigg was asked. "As regards that," said he, "you can readily believe that a stomach which has been seriously out of order for thirty-five years is in bad shape. Nothing used to stay on my stomach, and I was subject to violent fits of hiccoughing. Then I would have to take an opiate to get to sleep. But now I find that food stays on my stomach, though I do not suppose that organ will ever be in first-class shape again. Still I am satisfied to think that it is improved to such a degree, and that I can eat with a feeling of ease."

For six years, until a month ago, October, 1898, Mr. Bigg kept a stationery and confectionery store at No. 347 East Madison Ave., directly opposite the Madison Ave. School. He sold out his business and can now be found at any time at No. 1073 St. Clair St.

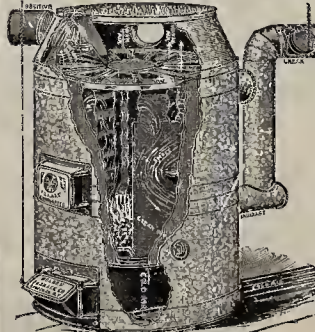
Dr. Williams' Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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Respectfully yours, **E. C. SELOVER,**  
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